



THE

New Sacrifice of Chri-
stian Incense.

Or

The true entrie to the
Tree of Life, and gra-
tious gate of glorious
Paradise.

By William Guilde Scoto-
Britanne.

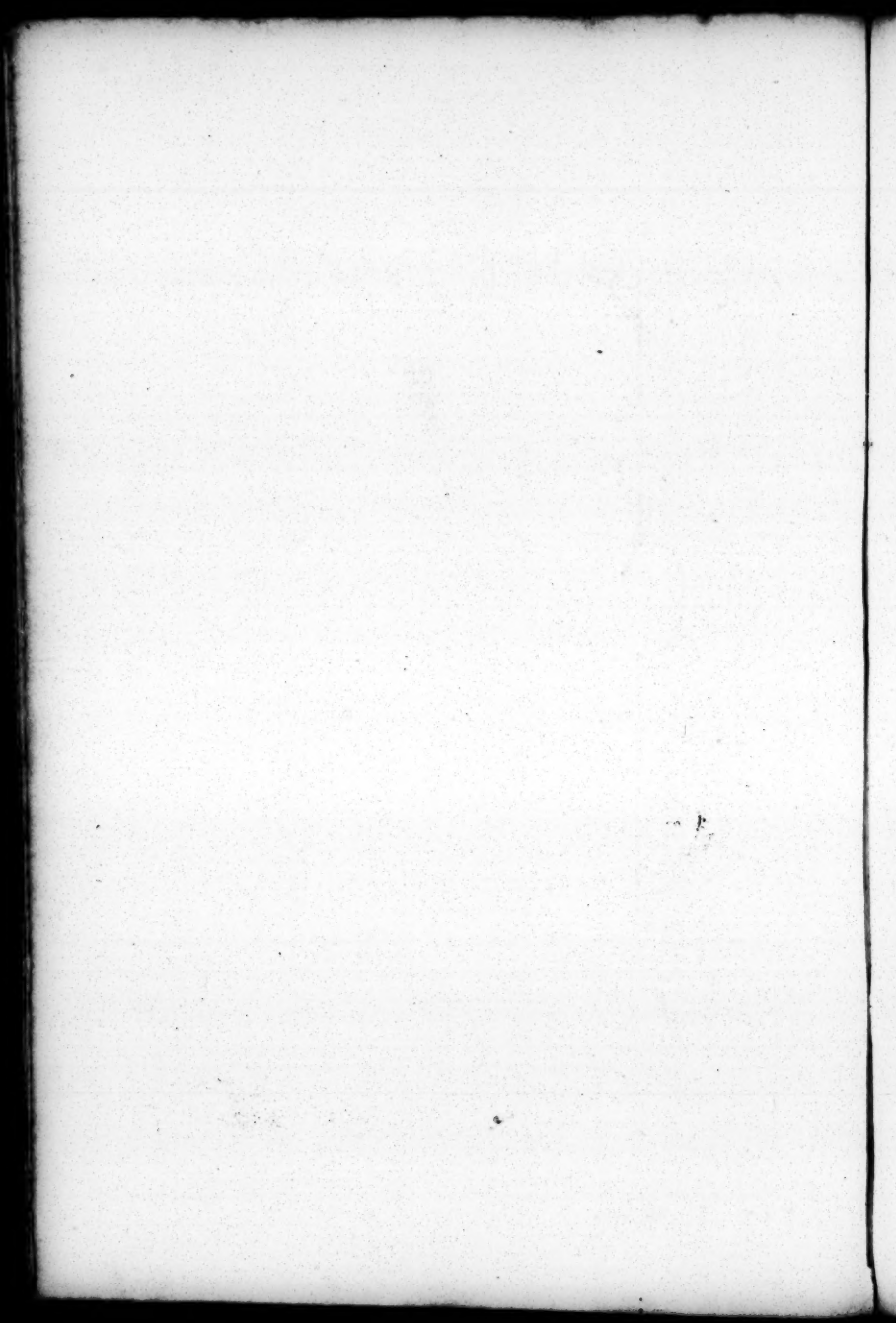
Psal. 141. ver. 2.

*Let my prayer be directed in
thy sight as incense; and the lif-
ting vp of my hands, as an eue-
ning Sacrifice.*

LONDON.

Printed by H. L. for Clement
Knight, and are to be sold in Pa. ls
Churchyard, at the signe of the
Holy Lambe.

1609.





To the most Gracious, most happy,
and royall Ofspring of Great
Britannes Monarch,

Henrie the Prince,
Charles, Duke of Yorke.
And Lady Elizabeth her Grace.



*If deigne not, most
Gracious, thrise-
blessed, and happie
ofspring of so royall
and Princely a Fa-
ther (the true pattern, & constant
patron, of all sacred vertue and
heauenly pietie, enriched as a plen-
tifull treasure therewith himself,*

The Epistle

and yet not despising the least dramme thereof in others) to accept, as at the poore widowes hand, this smal mite which is cast into so rich and royall a treasurie. But let the same mind be in you as was in Christ: hercin to ponder that she hath cast in what she hath; albeit a small gift, yet with a large heart: the mite smal, the person poore, the hand impotent; and yet a heart (sibi conscium) as good as the richest, and so not ashamed of the mite. The gift (if so it can deserue to be called) is Incense, proceeding from an incensed heart (as from the altar) with all most submissiue and dewtifullest affection vnto you, most sacred and ioyfull trinarie: which as incense (god willing) shall neuer go out, or be impaired. But as that perfume was con-

tinually

Dedicatory.

tinually before the Lord, and the fire thereof did day and night remaine: So before the same Lord, and in his sight, this of my dewtie and conscience-binding ardent affection, next vnder him, shal neuer ascend towards you, and the fire thereof constantly likewise abide, untill the lampe of this mortall life cease to be morning and euening refreshed for longer indurance, by that oyle of strength in the mercifull and powerfull hand of Aaron my Christ, and while the last puffle thereof remaine, vntill changed with that second life of immortality; when hauing entred that new Ierusalem (I hope) my lamp shal neuer faile, & where the Lambe shal be our temple & euerlasting light. As Moses, therefore, no more refused the brasie for the

Exod. 30. 8

Exod. 30. 7.

Reue. 21. 22

The Epistle

furnishing of the worke of the tabernacle, then the richiewels of gold; neither reiected the goates haire, more then the finest silke, and pretious stones which the Rulers and Princes brought; but equallie accepted all, whose heart encouraged them to come, and welcomed euery one whose spirit made him willing to bring a free offering vnto the Lord, From him that offered wood, to him who brought the purest gold to adorne the same therewith: So let this small offering, proceeding from a dewtifull, willing, and free affectinate heart, be so looked vpon, and entertained by the gracious eyes of acceptance, that vertue, or the aime thereat, may bee so still encouraged by the princely children, as euer it hath bene and is, by the

royall

Dedicatory.

royall Father: and that the boldnesse in offerring so small a mite, to so great personages, may be couered, and truely excused, by the commanding affection, which was the importunate soliciter, and Primus motor, of the same. So the Prince of all princes, and God of endless glory, make you in soule & bodie, a sweet smelling sacrifice, & odoriferous perfume in Christ, vnto himselfe; and as in yeeres of time, and stature of bodie, you grow: so grant that by the growth of grace in your soules, you may attaine vnto a perfect man; and after a long and blessed life heere on earth, you may come to the fruition of euerlasting glory in heauen, beyond the yeeres of all time, in eternitie for euer, to raigne with him who is your gracious

Crea-

The Epistle &c.

*Creatour, mercifull redeemer, and
and powerful sanctifier, and who
in that good time shall bee your
glorious glorifier also, Amen,
Lord.*

Your Graces humbly deuoted,
wishing you increase of all
grace,

William Guilde.

The

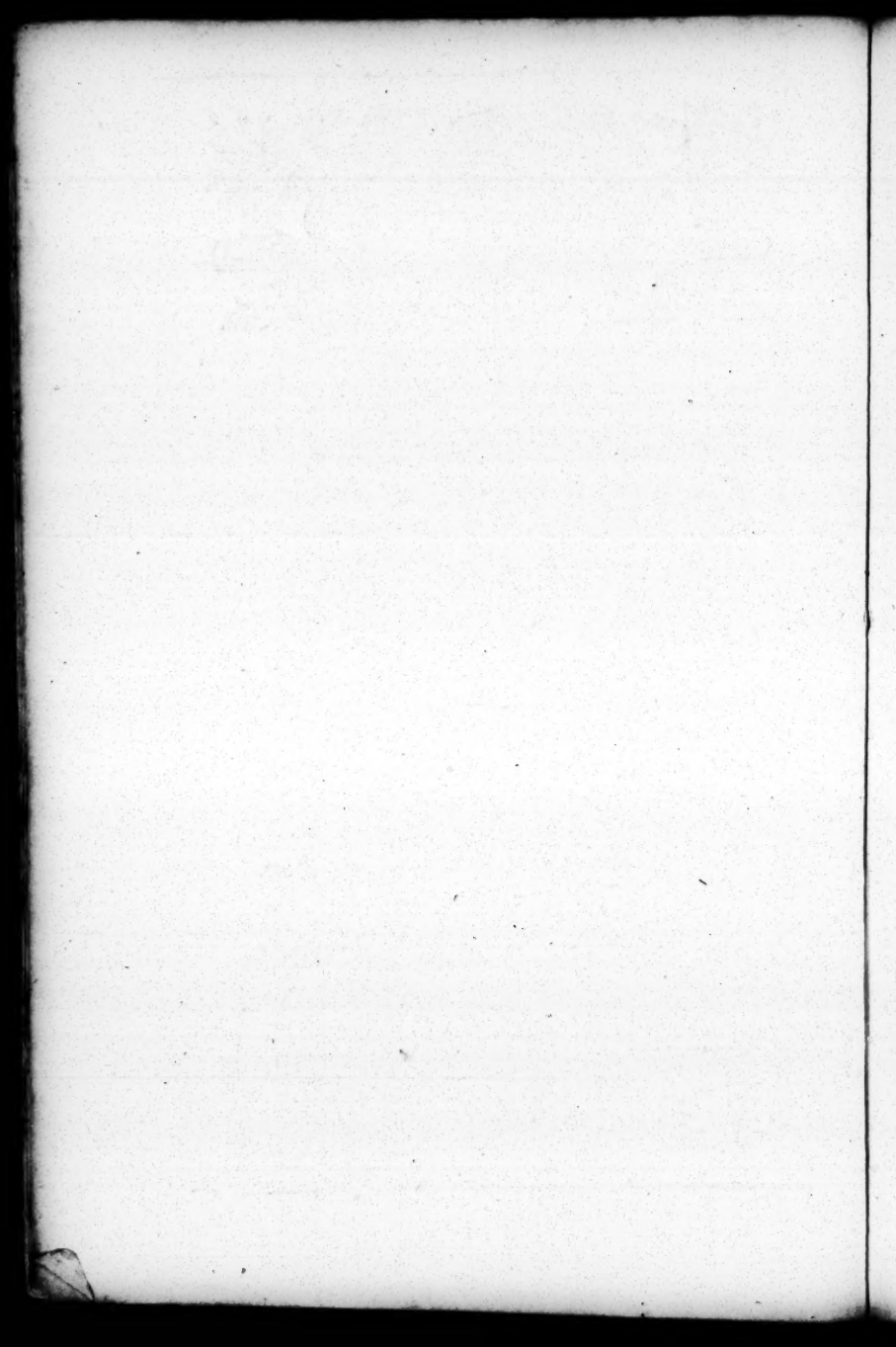


W. B. Lectori.

*T*O graces throne, behold the sacred way,
And odour sweet of holiest perfume;
The pafe to peace; and in afflictions day
The path of panting hearts, where to resume
Refreshing strength. Behold the gate againe
Of Paradise vnto the tree of Life
Cast open wide; to make the sinner faire:
Twixt God and whom, was once a fearesfull strife.
The hunted sinners Citie of refuge
Beholde likewise, and harbour of repose:
That sauing Arke from Gods fierce wraths deluge,
And whereof we in Christ may all reiose,
Appelles-like, describ'd by pen diuine
Of him who do'th vnto his Countrey shine.

*W. Bennet,
Anglo-Britan.*







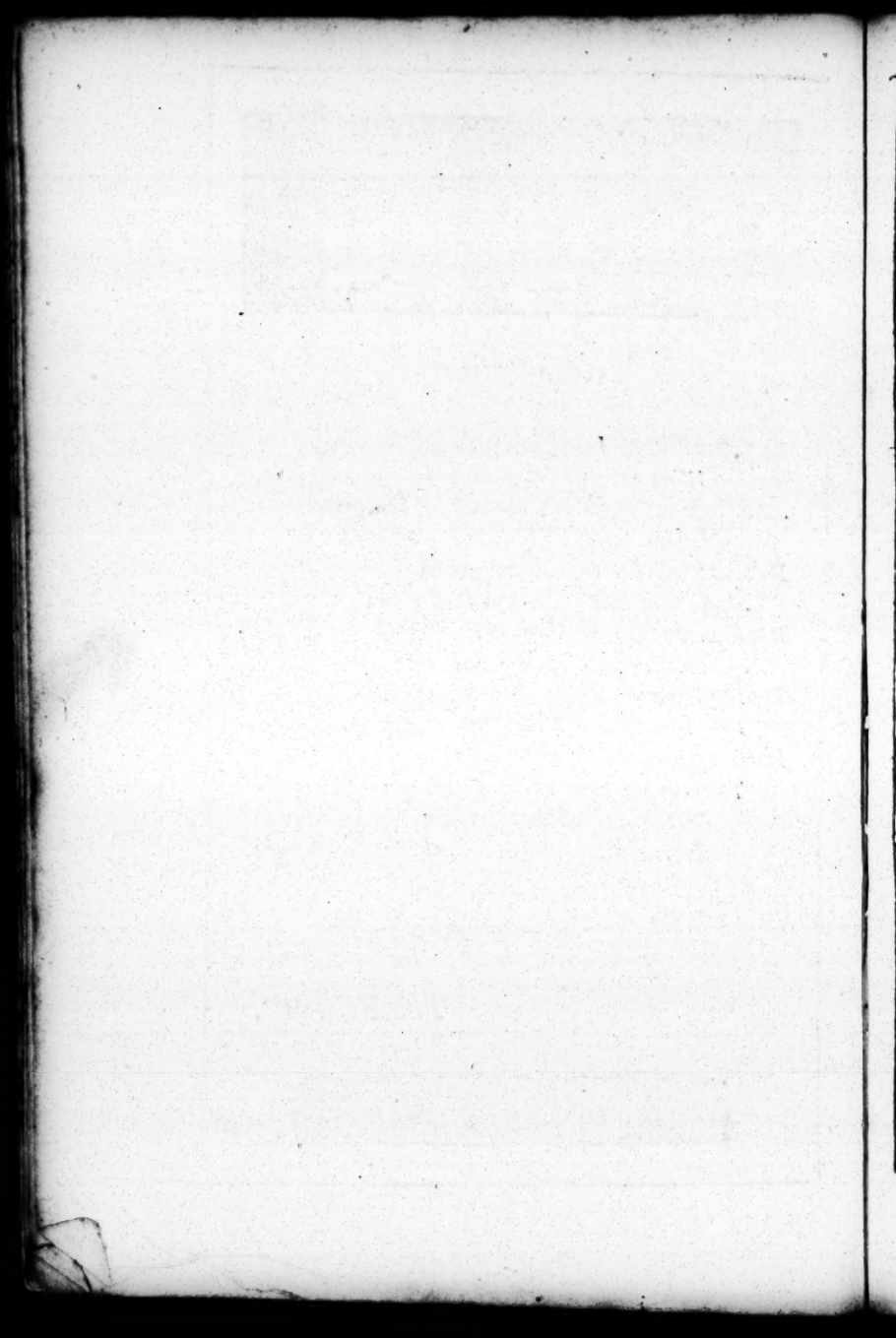
To the Author.

Faire Titans Loue, the dumbe sollequium,
When Phospherus hath hid his shining face,
And Phœbus bright, that beautifull bridegroom,
With fierie lore hath fresh begunne his race,
Do'th ioyfully her lapped leaues vnfold,
And open full at his most wished view,
But cowering claspes her yellow armes of gold,
And mourneth when he biddeth her adieu:
But that Phœbean light and lampe of grace,
Which doeth from that eternall sunne proceed,
Shall still abide, and ioy thereof increase
To euery soule embracing it indeed:
To thee, so shall that ioyfull Titan bright
Increase his beames; but not impaire his light.

Amoris ergò,

• Tho. Bodinus.







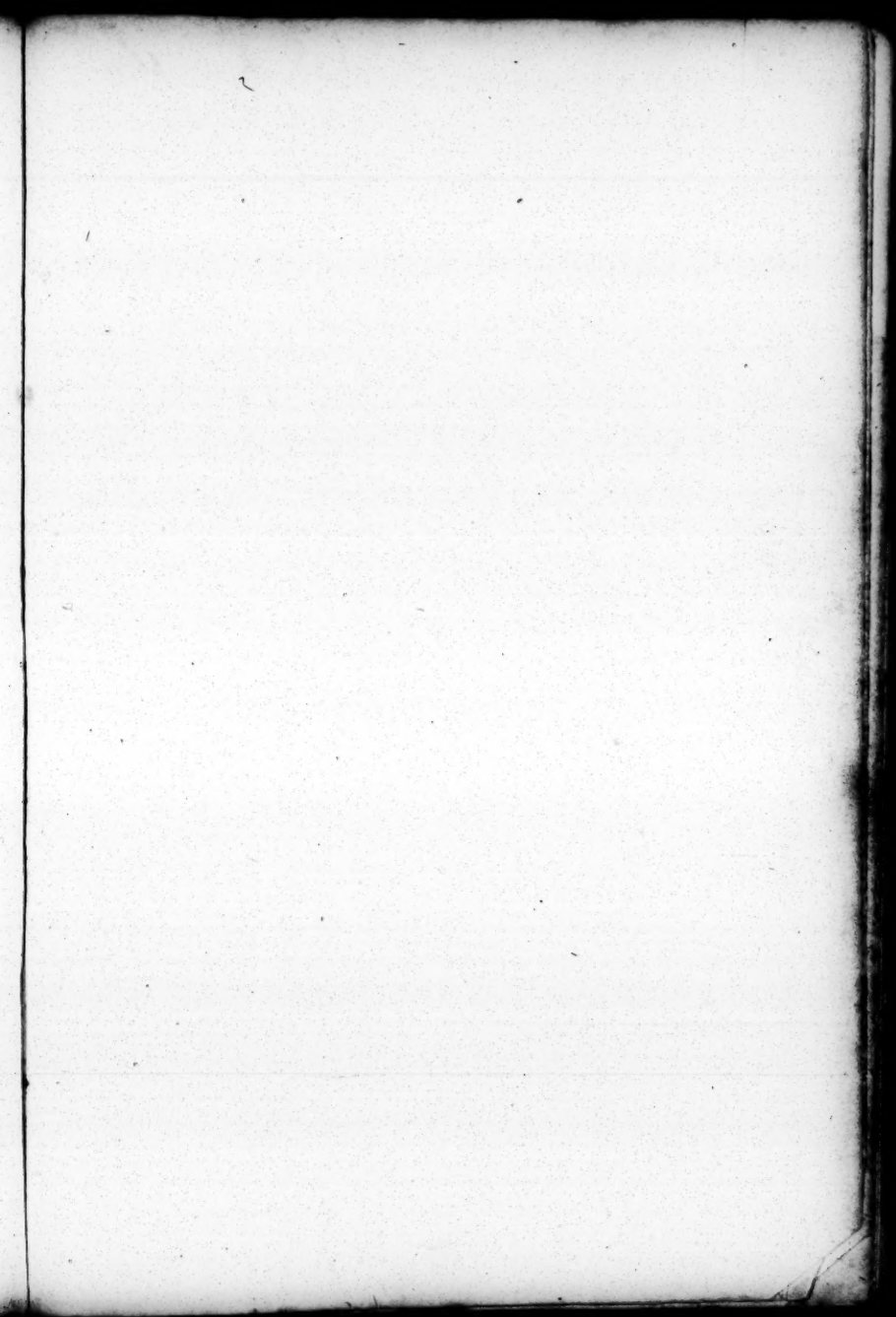
In Zoilum.

L Inide, quid spectas? carpis quid Grammata sacra?
Nil hic quod trutines: remittentia singula cernis;
Quæ breuiter, doctè, cassè, cultè, atq; politè
Singula comperies, genio dictata Mineruæ.

Gulielmus Lesk



2



Notes Things wanted of in this
1 of Prayer Books

25 of Preparation

30 of Meditation

56 of thanksgiving

80 of Oblation

96 of Petition

114 of Intercession

122 Sevrall Howties



¶ The Newe Sacrifice of
Christian Incense, or the antitype
 of the altar of perfume.

P R A Y E R,
 Heauens pearcer :

For direction, how to pray aright,
 and so to obtaine.



He spirituall Sacrifices
 and oblations of Chri-
 stian prayers, vnder the
 freedome of *Sarah* ,
Christ , and the *Gospell* , are fitly
 represented , liuelie resembled ,
 and plainly typed or shadowed.

by the externall sacrifices and oblations of the Iewes , vnder the bondage of *Hagar*, *Moses*, and the *Law*. For,

First, Their sacrifices were seasoned with salt : and so our prayers with the sharpe salt of vnfained repentance, and the trueth of a good conscience before God .

Leuit. 1. 3. 4

Secondly, they were presented to the priest: so the Christians prayers are to Iesus Christ , who vpon the altar of the crosse, hath once offered vp himselfe, as an vnspotted sacrifice to his father, for the sinnes of the world.

Leuit. 1. 5

Thirdly, their sacrifices were slaine : so our affections, in praier mortified, whether of selfeloue, hatred to others, or so forth, whatsoever.

Leuit. 1. 9

Fourthly , their sacrifices were washed with water, after the bloud thereof shed , and sprinkled vpon the altar: so the prayers of the Chri-

istians

stians with the teares of true remorse, and serious repentance for the shedding of the pretious blood of Iesus Christ the lambe by their sins, and for sprinkling therof vpon the altar of the crosse.

Fiftly, their sacrifices were offered vp without blemish : so the Christians prayers, without hypocrisie, or the least blot and taint of dissimulation, or pharisaicall vaine glory.

Leuit. 1. 3.

And sixtly, the Iewish sacrifices were kindled, and burnt with fire; so Christian prayers, with the fire of true sanctified zeale, and hearty feruency of spirit.

Leuit. 1. 8.

1. Sam. 1. 10.

Theirs also dayly: and so ours without fainting incessantly, &c.

Exo. 29. 38.

Luk. 21. 36.

Theirs voluntarily: and so ours proceeding of a thirst after grace to please God, and an inward sense of our wants.

Leuit. 1. 3.

But more particularly they were adumbrated and prefigured by

Mal. 1. 10.

Ioh. 4. 23.

Exo. 30. 1. 3.

Reuel. 8. 3.

that precious and *holy perfume*, offered daily vpon the altar of sweete incense before the Lord: and herein is that prophecy of *Malachie* fulfilled now adayes, *I haue no pleasure in you* (*saueth the Lord of hostes*) (*speaking to the Iewes*) *neither will I accept an offering at your hand: for, from the rising of the sunne, to the going downe of the same, my name is great amongst the Gentiles, and in euery place incense shall be offered vnto my name* (*meaning prayer, and a pure offering; agreeable vnto that of Christ to the womā of Samaria, & to the apostles cōmand,* 1. Tim. 2. 8. Now to the comparisō.

1 THE altar, whereupon the perfume or sweet incēse was offered & burnt before the Lord, was made of *Shittim* wood, all covered with fine gold; the altar also whereupon the prayers of the faithfull are offered, before the same Lord, is Iesus Christ, God & man, the deity yeelding glory and maiesty to his manhood,

hood, as the gold beautified and adorned the Shittim wood.

2 The typicall altar of incense v. 2.
was fouresquare: our true altar like-
wise, Iesus Christ, is firme, constant
and immutable, in his infinite mer- Heb. 7. 25.
cy, and perpetuall mediatorschip for & 9. 15.
vs.

3 That altar had a Crowne of v. 3.
golde about it; so our heauenlic
altar hath a Crowne of endlesse
glorie, triumphe, victorie, and all
regall dignity: which honour hee
hath also participated to vs, ingraf-
ted and incorporated in him, to be
kings & priests, in and by him vnto
our God his father (as saith *S. Iohn.*) Reuel. 5. 10.
& 1. 6.

4 The one had hornes on the v. 3.
foure corners thereof overlaid with
pure and fine gold: and this blessed
other hath his power & honor (sig-
nified therby) dispersed far & wide
ouer the face of the whole earth, frō
East to West, & North to South, to the
four corners of the world, where he

ruleth, and chiefly in the heartes of the godly. For his is the earth, and the fulnesse thereof: euen the ends of the earth is his possession.

5 The incense and sweete odour, offered vp vpon that materiall and earthly altar, representeth (as before) the incense and sweet odours of the prayers of the saints, offered vp vpon that spirituall and heauenly altar. Wherefore, saith *David*, let my prayer come before thee O Lord as the incense, and the lifting vp of my hands be as an euening sacrifice. So also, *Reuel. 5. 8.* and *8. 3.* the prayers of the godly, offered vp vnto the Lorde, are called odours, incense, and perfume.

v. 7.

6 The incense was offered vnto the Lord, by the hands of the high priest onely: so the prayers of the godly are onely offered vnto the Lorde, by the mediation of Iesus Christ our high priest for ever.

Exo. 30. 8.

7 This perfume shall bee perpetually

tuallly before the Lord, saith *Moses*:
so the perfume of the prayers of the
faithfull , are perpetually before
him. Pray continually , saith he
who is greater then *Moses*.

Mat. 14. 38.
1. The. 5. 17.

8 The smoake of the incense, af-
cending vpward , and scattering it
selfe abroad euey way into the
aire , did note likewise , how the
sweete and swifte prayers of the
faithfull (ascending vnto , yea into
the very heauens) doe spreade and
disperse themselues farre and wide
ouer the whole Church militant,
extending their power , in procu-
ring of blessings to euey particular
member therein: euey one so pray-
ing for another.

9 That incense was only burned
and offered vpon the altar thereof:
so the prayers of the faithfull are
onely offered in the name, and for
the righteousnesse of Iesus Christe
our spirituall altar alone. For as on
the one part no man commeth vnto

v. 7.

Ioh. 14.

v. 9.

Let such,
feare Na-
dab and
Abihues
example.

v. 10.

1. Pet. 2. 9.

the father, but by him: so on the other, *Whatsoever we aske of the father in his name, it shall be giuen vnto vs.*

10 No strange incense was to be offered vpon this altar: so on Christ or in his name, no vnfit, or vnlawful thing to be asked: faithlesse, doutful prayer, liplabour, much babbling, & such like, are all strange incense.

11 Once euery yeere this altar of incense was sprinkled with the blood of the propitiatory sacrifice, & thereon reconciliation was made, to shew that in the recent and continuall memory of Christs blood shed and reconciliation, onely the godly are receiued: and so, that the prayers of the faithfull who are reconciled to God, in that blood of Christ the true *propitiatory sacrifice*. wherewith they are sprinkled, are acceptable only to God: by which they must be consecrated priests of the most high GOD, and anointed a holy royall priesthoode by his spirite of gladnesse, before they can graciouly offer incense vpon

this thrice-so glorious an altar.

12 The incense was burnt, and offered before the Lord in the sanctuary, without the vaile of the holiest: so al the praiers of the faithful are offered onely in the sanctuary of the church militā, while they are not as yet entred through the vaile of death to the holiest heauens to possesse eternall life, with the Church triumphant: for then their praiers as their faith ceaseth; and then their praises, as their ioyes, beginne.

v. 6.

*Sanctum
Sanctorum.*

13 The incense was burnt, neer the Ark of the testimony: so al the praiers of the godly are to be as neer agreeable to the testimony of Gods word & will, as possible can be the vaile being vnremoued; when (being remoued) persitely they shall know the same, & see him face to face, whom in a glasse only now they doe behold. Therefore (saith Iohn) if we ask any thing, according to his will, he heareth vs.

v. 6.

1. Ioh. 5. 14.

14 The incense was offered vp before the mercyseat, that is before the testimony: so the godly in offering of all

v. 6.

thei

their prayers, haue a continuall eie, and respect vnto Iesus Christ, the true mercy seate, in whome they hope to be heard.

15 The incense was burnt before the Lord with fire: so are the prayers of the faithfull, with feruent zeale, serious repentance, earnest faith, and ardent loue, crying with *Moses*: weeping bitterly with *Peter*: being earnest with *Elias*: and pouring out their soule with *Hannah*, *Hezekiah* and *Dauid*.

16 When *Aaron* dressed the lampes, he did burne this incense: & at euē, when he set vp the lampes again: so in the godly, illumination goeth before deuotion; and when they see by the lampe of Gods spirit their owne sinnes, imperfections, and secret wants, &c. then they addresse to burne incense morning and euening before God.

17 The incense was made of diuerse spices, whereof it did consist,

as

Exod. 14. 15

Luk. 22. 62.

Iam. 5. 17.

1. Sam. 1. 15

Esa. 38. 1.

v. 7.

v. 34.

as pure myrrhe, cleere gumme, galbanū (which being kindled, killeth serpents) and frankincense, of each alike weight: so the prayers of the godly consist of diuers pretious spices, true faith and pure, cleere sincerity without hypocrisie, assured hope against Satan, and vnfained loue, without wrath.

18 The incense of *Aaron* was beate into poulder: to shew that the prayers of true Christians, come out of a broken and contrite heart, humbled before God, which is an acceptable Sacrifice, and perfume, vnto him. *Therefore (saith David) the sacrifices of God are a contrite spirit: a contrite and a broken heart, O Lord, thou wilt not despise.* v. 36. Psal. 51. 17.

19 *Aaron* did make this incense himselfe: so hath our high priest Iesus Christ made the incense of our prayer, and taught vs how to pray: saying, *Our father &c.* vnto which most perfite forme all our v. 37.

praiers must be agreeable, and him only as our master & teacher herein we must acknowledge and follow.

v.38.

20 This incense, as it could not be made, by any other thē by *Aaron*, so it was not to be applied to any other vse, then to Gods: shewing and shadowing (finally) that holy prayer is not to be framed by any, or directed to any, whether Saint or Angell, but to this God alone, who is only all-seeing, al-knowing, merciful, euery where, and heareth, yea, *onely seeth in secret and can reward in publicke*: iealous of his honor (the chiefe part whereof is prayer) and will not impart the same to any other, &c.

Ioh 5.

IN the Gospel also, that admirable washpoole appeareth to be the true symbole of Christian prayer, the name whereof was *Bethesda*, that is, a pouring out of water; the nature of true prayer also, is powring out of teares. It had five porches; and prayer hath five parts: that

water

water was very wholesome; and so this very healthfull: that was kept by an Angell of heauen; so this by the Angel-gardian, euen that arch-angel Iesus Christ and his spirite: that was moued by the one; and this is stirred vp by the other, *with sighes that cannot be expressed.* Such motion gaue vertue of healing the body, to him that slept in first; so this motiō giueth vertue of healing the soule, to them who will be cured: there the sicke were healed; and here sinners: there the lame, & here the inconstant: there the blind, and here the ignorāt: there the witherd; & here the indeuout: and in a word, all māner of disease was there cured; & here all manner of sin: there was expected the conturbation of the Angell; and so here the earnest motion of Gods spirit, not onely to be expected, but intreated and desired for: this washpoole one; so Christian prayer in vnity one, and

Rom. 8.

to one onely God: that in that materiall *Ierusalem*, and this in that spirituall of Gods holy Church. A heavenly medicine it is to cure all diseases, a wholesome balme to heale all wounds, a sweet ointment to mitigate all dolours, heavenly foode to satisfie a holy appetite, flaggons of delicious wine, to content the spirituall thirst, a heavenly harmonickall instrument to reuiue the dulled spirit, a true Sunne to behold, against all darknesse, a diuine fire to draw neere to for warming all coldnes, the fruite of the tree of life, to preserue from all death, an *Eden* to walke in, for solace in afflictions.

Prayer also is a sure tower against all our enemies, a feare to affright them, an armor to encounter them, a weapon to assault them offensively, a shield against their malice defensively, a buckler against their blowes, a staffe to beate them, a

lance

*the nature
of prayer*

lance to pearce them, a sword to kil them , as *Dauids* sling to braine them, in the name of the Lord, a fire to burne them, and a flame to consume them.

Sacred prayer rooteth out all vice and planteth vertue, abateth pride, and establissheth humility, quencheth enuie and nourisheth benignity, appeaseth anger, and teacheth patience, banisheth couetousnesse, and cherisheth liberality, moderateth gluttony , and corroborateth temperance, casteth off slothfulnes, and entertaineth deuotion , extinguisheth luxury, & conserueth continency. Prayer or meditation, likewise, mortifieth affections, appeaseth passions , straightneth crookednesse, enforceth feeblenes, putteth off the old man and putteth on the new.

Prayer cleareth the inward man, fortifieth the soule , reioyceth the heart, reuiueth the spirits, strength-

Sacred Prayer

neth the memory, lightneth the intelligence, inflameth the will, rectifieth the affections, and wholly changeth into another man.

Prayer giueth life to faith, to hope assurance, ardour to charitie: It is the soules ship, in the sea of this life, the harbour of repose, the hauen of heauen, the gate of Paradise, and the suburb of the citty of God that new Ierusalem.

Prayer, in ignorance teacheth, in darknesse enlightneth, in doubt resolueeth, in counsell determineth, in doing directeth, in going conducteth, in running accompanieth, in slipping stayeth, in stumbling vpholdeth, in falling raiseth, in straying recalleth, in faintnesse comforteth, in wearinesse refresheth, in slacknes excitateth.

Prayer, in beginning a godlie course, animateth, in progresse it encourageth, in ending consummateth, & in consummating crowneth.

Moreouer

Moreover, Prayer is the hidden Manna, the heauenlie Banquet, the beginning of Blisse, the sense of Felicitie, the soules Paradise, the heauenly Embassadour, the Pearcer of heauē, the opener of those celestiaall gates, the Conducter to Gods presence, the Soliciter of his Maiesty, & the obtainer of all wished goodnes, the Bed of the Bridegroom & Spouse in the Canticles, the Coniunctiō of mā with the Lord, & the sweetest taste of eternal felicity.

O admirable Prayer then, O hidden treasure, O vnspeakable effects of Meditation ! who euer had recourse vnto thee, and hath bin refused? who hath bin afflicted, whom thou hast not comforted? or sad, whom thou hast not reioyced? or weary, whom thou hast not refreshed? or ignorant, whom thou hast not instructed? or fallen, whom thou hast not raysted? or sinned, whome thou hast not sanctified?

briefly, who hath bene so miserable whome thou hast not made happy? And therefore with good reason thou sayst, *Happy is hee who heareth mee, and watcheth continually at my gates: who findeth me, shall find life.*

But without prayer, vertue doth degenerate, prudence is folly, iustice vniust, force feeble, temperance disordered, faith dead, hope weake, and charity cold; humility turneth to pride, goodwill to enuie, patience to anger, liberality to couetousnesse, temperance to gluttony, deuotion to sloath, sobriety to wantonnesse, and continency to vncleannesse, &c. and in a word, all vertue into vice, as the waters of Egypt were turned into blood, wheat into popple, and figges into brambles.

Who gathereth without prayer, scattereth; who goeth forward, is drawne backward; who runneth, stayeth; who gaineth, loseth; who

mounteth, descendeth; who striveth to enter into heaven, falleth into hell.

By prayer, *Abel* and his sacrifice was accepted, *Noah* and his family saved, *Abraham* obtained *Isaac*, *Isaac* also two sonnes: by it *Jacob* obtained the blessing, & overcame the wrath of *Esau*, *Moses* divided the red sea, and overcame the *Amalekites*, *Sampson* the *Philistims*, *Gideon* the *Midianites*, *Iphta* the *Amonites*, *Susan* the two elders, *Indith* *Holofernes*, *Hester* *Haman*, *Daniel* the lyons, the three childrē the flames: by it *Ezekiah* obtained prolongation of life, *Hannah* fecundity with *Rahel* and *Leah*. *Elijah* three yeeres and a halfe sterility and afterwards raine, *Moses* sawe the Lords hinder partes, *Samson* received newe strength, *Elisha* obtained blindness vpon his enemies, *Iehoahaz* deliuerie from the king of *Aram*, *Miriam* was cured of her leprosie, *Salomon*

Gen 13.

Gen. 5.

Gen. 21.

c. 27.

c. 33.

Exod. 17. 11.

Judg. 6.

c. 7.

c. 11. 3. do

Dan. 6.

Jud. 13.

Dan. 6.

1. Reg. 14.

Dan. 3.

2. Reg. 10.

1. Reg. 1.

1. Reg. 17.

Exod. 33.

Judg. 16.

1. Reg. 6.

2 King. 1.

luke 1.

luke 23.

act. 7.

1. reg. 17.

2. reg. 4.

act. 9.

Elsay 37.

Ios. 10.

Ion. 1.

Tob. 8.

Exod. 6.

Iudith 4.

2. Mac. 2.

1. Reg. 13.

act. 14.

act. 10.

act. 3.

act. 6.

obtained wisdom, honor and riches, *Israel* was often delivered both from the hand of God and man, *Eliab* brought fire from heaven, and many obtained what they would; as *Zacharias* a sonne, the Publican pardon, the Theefe paradise, *Steuens* entrie into heaven: by prayer *Eliab* resuscitated a child, *Elisha* another, the Disciples raised many dead: by it, *Elsay* obtained to *Ezekias* succour frō heaven, *Ioshua* stayed the Sunne, *Ionas* went forth of the whales belly, *Israel* was delivered frō the Egyptians, the Israelites assured by *Eliakim* that God would heare thē, *Onias* gaue life to *Heliodore*, *Tobie* & *Sara* were delivered from the diuell, *Semei* restored the withered hand of *Ieroboam*, *S. Peter* was delivered by an Angell, *Cornelius* instructed by another, *Paul* delivered out of bonds and death: by praier the lame goe right, the blind see cleare, the sicke are

healed,

healed, and by it the Saints of God haue wrought miracles.

Wherefore, ô admirable Prayer, I will conclude, that thou art the rod of *Moses* which worketh miracles, the sword of God and of *Gedeon* which killeth our enemies, the tower of *Dauid* inuincible to the aduersaries, the ladder of *Jacob* which reacheth vp to heauen, the great Eagle of *Ezekiel*, which taketh her flight from the high Cedar of Libanus, and pearceth the starrie heavens; the marchants ship, which bringeth her bread frô a farre, the deepe Well of the Gospel, which giueth the water of life that quen- cheth for euer, the strong cord which draweth downe all blessinges vpon men, Mount *Nebo* from whence wee see the true Canaan, the whirlewinde that carrieth the soule into heauen, the Linces eye, that beholdeth his food as farre off, the arke of safetie a- gainst all the floods of Gods anger and iudgements, the rod which bring- eth forth the water of comfort out of the rocke Christ, the swift and fie- ry cloud, proceeding from the face of God, and tending, yea standing

Exod.4.

Iud.7.

1.par.11.

Gen.28.

ezek.17.

Pro.31.

Ioh.4.

Exo.13.

before the same : the refreshing cloud by day : the tree which maketh the bitter waters of affliction sweet and comfortable : and the sweet fruit of the tree of life: the saving aspect of that true erected Serpent, who hath broke the head of that old serpent Satan: the acceptable Present, which appeaseth the wrath of our aduersarie, whom so we make by sinne : the refulgent glorie of the Christian Priestlie Breastplate, and of the precious stones thereof: the siluer Trumpet, which soundeth aloud, which dissipateth & affrighteth our sinnes and enemies, and serueth to assemble together and encourage Gods graces and mercies in the campe of our soules: sweeter to smel, then *Aarons* pomegranates, and shriller in Gods eare, then his many belles: the swift pase of the panting hart, to the water-brooks of refreshment and rest: the true City of refuge, in time of al

persecu-

persecution, affliction and misery,
and the proclamation (to the soule)
of the Iubile of true ioy: the Peace
maker betweene GOD and man
through Christ, and the refreshing
comfortable honie of *Ionathan: Da-*
uids true Sling, to kill that Gyant
Satan and sinne: the strong Pillar
of brasse, which vpholdeth the
soule in tentations, even which
bringeth low, and raiseth on high a-
gaine: the sauerie Salt, that healeth
the venomous waters: the christian
hearts royall Guard, and *Eliabs*
cloak, which diuideth the Iordan
of all difficulties, and the red Sea of
despaire it selfe, whose water cureth
euery leprous *Naaman* or sinner,
and maketh him truely faire and
beautifull in Gods and Angels eies:
the aloud Crie, which moueth God
to powre downe the vials of his
mercie or *Aue* vpon the Christian
soule, and to turne away or close vp
all his vials of wrath, iudgements,

Gen 27.

Gen. 32.

Gen. 27.

Judg 15.

Iosh 6.

Exod. 10.

Gen. 4.

Hest. 5.

and *Væ*, which iustly are deserved, and sinne cryeth for : the fountaine of the gardens of our soules, the increasing oyle of gladnesse, the smel that maketh vs obtaine the blessing from our father, and the wrastring which maketh vs to receive the new name, the sauory killed venisō, that is acceptable to the Lord : that strēgth, which breaketh al the cords of our malicious enemies, and teareth the Lyon ; the Iawbone, which is to them destruction, but yeeldeth to vs the water of refrigeration, and renouation of strength : the sounding horne, that casteth downe the highest wals of our sinnes : & the mighty winde, which casteth all Gods plagues in the middest of the bottomlesse sea : the riuer issuing from the place of pleasure, to water the 4. quarters of the paradise of the church; and in a word, that faire *Hester*, so well beloued of the heauenly *Assuerus*, that shee obtaineth

of him what she listeth, not onely to the halfe, but also to the participation of his whole Kingdome.

Nowe this of Prayer, and her praise in generall: behold next her nature, feature, and composition in particular.

Of Preparation.

PRayer (which is a *lifting up of the heart vnto God, in assurance of faith to be heard*) is diuided into five parts, whereof it consisteth; as that Wash-pool in the Gospell resembling the same (as before) did likewise consist of five porches.

Psa 25.1,2.
& 85.4.
& 143.8.

The first is *Preparation of thy heart, to poure the same out before God in earnest contrition, thinking upon the wrath that shalbe at the ende, and the houre of reuenge, when he shall turne away his face.*

Ecc. 18.23

Pfal. 119. 59
Pfal. 38. 4.

The 2. is *Meditation* of thy manifold sins deseruing Gods wrath, yet notwithstanding his long sufferance, and vnexpressible mercie manifested in the death of his onely Sonney to stirre vp humilitie, repentance, and faith in thy heart.

Pfal. 119. 62.
Pfal. 4. 6. 7.

The 3. is *Thankesgiuing* for all these his mercies: chieflie for that fountaine of mercie, giuen for and to thee, in whom onely thou art admitted to the Throne of grace, in confidence to draw neere.

Heb. 4.

The 4. is *Oblation* to God, of thy selfe, and whatsoeuer in mercie he hath giuen thee through Christ (as *Hannah* did *Samuel*) to his owne ser-vice and pleasure againe, and recommending body, spirit, and all into his hands who hath redeemed thee.

1. Sam. 2.

1. Ioh. 5. 14

The 5. and last is *Petition* in true faith, for all things necessarie, both for the weale of body and soule, according to his will, who hath pro-

mised, that thereby his holy Name may bee alwayes glorified in the performance of the same.

NOW for the first, to wit, *Preparation*, that with the Publicane thou may draw neere in holy humilitie and deiection, and with him thereby also thou may depart in the exaltation of Gods fauour, & comfort to thy owne soule. these things must be considered; 1. Thy selfe,
2. God.

And in thy selfe againe;

1. Thy smalnes of person.
2. Thy miserie of estate.
3. Thy great necessitie and neede.

In the first consideration, thou must ballance and behold,

1. Thy smalnes by nature,
2. Thy smalnesse by grace also.

1. By nature, what art thou? but a fillie worme of the earth; if thou

1. Thingsto
be confide-
red in Pre-
paration.

1. Mans
malnes by
nature.
ob. 7 §.

compare

Gen. 2. 7. compare thy selfe with thinges which haue life, yea the vnworthiest and vilest of all wormes : and if thou compare thy selfe to thinges which want life, what art thou? but slime of the earth, which is the basest scum of the basest and lowest element: Yea more, a very nothing, of thy selfe, as testifieth the Apostle; and hauing nothing, but what thou hast receiued from him, whose meere dependance thou art, as the beame of the sunne is; and from whom, that little inconstant puffe of breath, which thou hast in thy nostrils, doth proceed, which is all thy glory and life.

Iob. 7. 17. *What is man then, O Lord, that thou dost magnifie him? or the sonne of man that thou settest thy heart so vpon him?*

1. Mans
smallnesse
by grace.

2. By grace also, what art thou?
surely, of thy selfe, vnworthy of the

least

least fauour of God, but most wor-
thie of the greatest and dreadfull
iudgement; so that what thou art,
by grace, thou art onely by that
gracious Iesus, who freely hath pre-
destinate, *elect*ed, *creat*ed, *redeem*ed,
*call*ed, *iust*ified, *sanct*ified, and at last
will *glor*ifie thee. Thy saluation
thou must worke out in feare, thy
election thou daily must make sure,
of Christians thou must count thy
selfe the least, & of sinners (where-
of thou art) the greatest. The good
thing which thou wouldest, thou
doest not: but the euill which thou
wouldest not, that thou doest; fin-
ding no meanes to performe that
which is good, seeing in thy flesh
dwelleth no good thing, but a re-
belling law to the law of the spirit,
leading captiue to the law of sinne,
which is in thy members: and this
is euen thy estate in grace, and
was also of the Apostle him selfe
before

Rom. 7.
18 &c.

Rom. 7. 24

before thee, which made him crie out (as it should thee also) *O wretched man that I am, who shall deliuer me from the body of this death?* Nowe then consider thy smalnes euen by grace, for thy humiliation, besides that by nature.

Gods greatness paralleled.

To this thy smalnesse, both by nature vnder bondage, and grace vnder libertie, paralell and oppose the vnspeakable greatnesse and infinite vn-vtterable essence of the mightie God, before whom thou standest, who filleth all things in heauen, earth and hell:

1. In power.
1. Ch. 29. 11

1. By his power: *For thine O Lord (saith Dauid) is greatnesse, and power, and glory, and victorie, and praise; for all that are in heauen, and in earth are thine: thine is the kingdom, O Lord, & thou excellest as head ouer all.*

Israel could testifie this, whose enemies by his present power alone, he subdued oftentimes vnto them, and pulled them backe with his

hooke in their nostrils. And more
clearly may the christian spiritual
Israel of his Church militant here
giue witnesse, that his power alone
hath vindicated & freed them from
that great power of darknes, Satan,
sinne and death, and been a heauie
stone, to breake and bruisse, as the
serpents head, so the bones of his
taile, the wicked that haue dasht a-
gainst it: But most of all, the glori-
fied *Israel* of his Church *triumphant*
in that heavenly and new *Ierusalem*
with himselfe, whose power alone
hath made them victorious Con-
querours, ouer all power of the
world, and made all their enemies
their footstoole; so that they may
say, O Lyon where is thy prey! O
death, where is thy sting! O sinne
where is thy aduantage! and O
graue, where is thy victorie.

2 Thou standest before him al-
so, who filleth all places with his

2. In pre-
sence.

orelence.

presence, whether thou goe beyond the seas, or to the bottome of the deepe, or mount vp to heauen, or descend to the lowest hels, his presence, either in loue or wrath, iustice or mercy, is euer there: *And can any hide himselfe in secret places, that I shal not see him, saith the Lord? doe I not fill heauen and earth saith the Lord? and am I a God at hand, saith the Lord, and not a God farre off? Ieremie 23. 23 24.* In his presence thou didst stand, when thou didst offend; and in his presence thou doest stand, when thou crauest forgiveness, and thy heart (as thy head) is bare in his presence: beware then carefully of hypocrisie and pride.

3. In Essence.

Act. 17. 18.

3. Thou standest before him, whose essence replenisheth all places, and who giueth thereby essence to euery thing that is in place. *For in him we all liue and moue, and haue our being (as the Apostle saith); yea not onely our Esse (common with*

all)

all) by creation , but also our *bene-
esse*, by our peculiar redemption in
Christ.

By his power ruling all , thou
seest him then as a king in his king-
dome , before whom thou standest ;
by his presence replenishing all , as
a King in his chamber : and by his
Essence, making and sustayning all ,
as a mercifull and potent Prince in
his pallace. Now cōsider how great
this God is: and so the deepe abyss
of thine owne nothing, calling vp-
on the bottomlesse abyss of this
diuine Essence , who is all in all ,
let it drawe thee into the abyss
of true humilitie, by the noise of
the water-spowts of these consi-
derations.

Psal. 42, 7.

The second thing that must bee
considered in *Preparation*, is thy mi-
serie of estate, accessarie to the smal-
nesse of thy person before ballan-
ced: and as euerie man consisteth of

The second
thing to be
considered
in *Prepara-
tion*.

Mans mi-
serie two-
fold.

body and spirit; so this miserie then is either corporall or spirituall, of the bodie, or of the soule, and so must be considered.

Iob. 13. 1.

Corporall
miserie
fourfold.

First the bodie then, as it hath a beginning in conception; a small continuance (as *Iob* saith) in life; & a dissolution or end at death: so thy miserie corporall may bee considered in thy conception, in thy birth, in thy life, and in thy dissolution, when thy waited-for change shall come.

Miserie of
Conception.
Iob. 10. 9.
10.

Sap. 7. 2.

1. In thy Conception, consider what a vile, base and miserable matter thou art of. *Iob* saith, that thou art made of *clay* or *dust*; that thou art powred out as *milke*; and turn'd to curds like *cheese*. And *Salomon* that wise King sayth, that thou art brought together of nothing, but in blood, of the seede of man, sinne being accessarie to

thy

thy conception, to temper or rather distemper the same, deserving condemnation.

Psal. 51. 5,

2. In thy Birth, consider thy miserable & incapable estate. Thou wast borne in sinne, and when thou wast borne, (saith *Salomon*) thou receyuedst but the common ayre, and fell vpon the earth, of the like nature, crying and weeping at the first, as all men doe, and dying in the very entrie of life, the miserie whereof thou so with wailing bewailedst, & *ploratu deplorabas*; sighes, teares, and mourning being thy first salutation of life, and the vale of teares, which newly thou hast enter'd in.

Miserie of Birth,

Psal. 51.
Sap. 7. 3.

3. In thy transitorie and miserable Life, consider well of these things.

Miserie of Life.

1. That

1. Full of
naturall
euils.

Sap. 7. 4.

Iob. 7. 1.

Iob. 13. 1 22

1. That the same is full of innumerable naturall euils : thou wast nourished and brought vp in the spring-time thereof, with toyle-some cares, as saith the Wise-man: and all thy dayes, are but as the dayes of an hireling (as *Iob* saith) of shorte continuance and full of trouble: and while mans flesh is vp-on him, he shall bee sorrowfull, and while his soule is in him, it shall mourne.

2. Full of
accidental
euils.

Iudg. 9. 36.

2. Sam. 18. 9

1. kin. 13. 24.

act. 12. 23.

2. Consider that thy life is subiect also to lamentable accidents: as by fire, water, sudden death, by a stone out of the wall, or such like, losse of friends, of goods, of children, &c. All which by Gods prouidence and will are sent, eyther to trie his children, as *Iob*, or as temporarie iudgementes and punishments for sinne : as *Abimelechs* braining, *Absolons* hanging, the Prophets killing by a Lyon, He-

rods consuming by wormes, *Ananias* and *Saphira's* sudden death, *Entyches* fall, with sundrie other.

3 Consider also in thy life, how thou art burthened with a bodie full of abominable infection, & the seed of all diseases whatsoeuer; thy flesh is clothed with wormes, and filthinesse of the dust, and all thy frame a masse of corruption and horrible putrefaction: so that *Who can bring out a cleane thing out of such filthinesse? there is not one.*

3. Full of seeds of diseases.

Iob. 7. 5.

Iob. 13. 4.

4. And lastly, in the *Catastrophe* of death, *cum Sisyphi saxū reuolues*, and thou shalt giue a claudite to thy life, behold, that determined iudgement shall haue a sure performance and execution; Out of the dust of the earth wast thou taken, and to dust thou shalt returne: and as sighs, teares and mourning was thy salutation of life; so groanes, gasping

The misery of death.

Gen. 3. 19.

and lamenting, shall bee thy last
farewell to the same; *Fabula peracta
alijsq; cum lampada trades.*

Christs cō-
ception.

Pfal. 2. 7.

Ioh. 1. 1.

λογος εν

αρχη

Mat. 1.

Luke. 1. 35.

And when thou hast, in the mir-
rour glasse of those considerations,
beheld & viewed thine owne spots,
and thy corporall miserie, in con-
ception, birth, life, and dissolution;
paralell and set opposite the glori-
ous shining and vnspotted face of
the bright Sonne of God, before
which thou appearest, presuming
to speake to him, who, as concer-
ning his Conception, from all eter-
nitie, was ingendered of the Fa-
ther eternall, the Word in the be-
ginning, & from al beginning, and
the Word was God, and as man in
the appointed time, he was concei-
ued of the holy Spirit. *For that
which is conceived in her (sayd the
Angell to Ioseph) is of the holy Ghost:
and as Gabriell said vnto Marie, The
holy Ghost shall come upon thee, & the*

power

power of the most High shall ouershad-
dow thee: therefore also that holy Thing
which shall be borne of thee, shall be cal-
led the Sonne of God.

And concerning his Birth, hee
was borne of a chaste, immaculate,
and holy Virgin, blessed aboue all
women; hee being the onely wel-
beloued Sonne of God, and faire
aboue the sonnes of women,

Heyre of heauen and earth,
perfectly pure, holy and wise, to
whom God did not measure his spirit,
but of whose fulnesse we all haue recei-
ued grace for grace; equall to the Fa-
ther himselte, his splendour, and
the expresse character of his Sub-
stance, perfite Felicitie, and fontall
Beatitude, Glorie it selfe, and who
dwelleth in inaccessible Light,
who onely hath Immortalitie, that
is Blessed, and Prince onely, the
King of kings, and Lord of lordes,
proclamed of Angels, Holy, holy, holy
Lord God of Sabaoth, the whole world is

Christs
Birth.

Luke. 1. 7.

Christs
Life.

Phil. 2. 6.

Heb. 1. 3.

Eccl. 1. 5.

1. Tim. 6. 16

Isai. 6. 3.

Christs
death.

1. Tim. i. 17
Apoc. 19. 16

The vse.

full of his glory, a victorious and triumphant Prince ouer all his & his members enemies : ouer death, whose death he was; so that where is his sting : ouer Satan, whose head hee hath broken : ouer captiuitie, which he hath led captiue; ouer the world, which he hath ouercome: ouer hell, which he hath spoiled : ouer sinne, which he hath killed: and ouer the graue, whereof he hath triumphed ; so that where is their victorie? It is this euerlasting King of glorie, and inuisible, immortall, God onely wise, who is victorious and to whom the celestial and state ly gates of endlesse glory, haue lift vp and opened themselues, that he might enter to sit in highest Ma-iestie.

Now consider againe, how great this Personage is ; and learne with humilitie, reuerence, and holy feare, to bee confounded in his glorious

presence

presence, and vpon the lowest knees
of a submissiue heart to bow at his
Name, and to fall downe before the
Lambe, who sits vpon the Throne,
worthy of praise & glory for ever.

The next consideration must bee
of thy miserie spirituall (as the for-
mer was of thy corporall.)

Mans miserie
spirituall.

In this thy miserie spirituall, con-
sider diligently thy spot, wound,
and payne of sinne; the one most
blacke, the other most deepe, the
third most vn sufferable.

3. things in
miserie spiri-
tuall.

Thy spot of sinne most vgly,
commeth by priuation of the per-
fect beautie of true naturall reason,
which our forefather *Adam* first
possessed and first lost, and wee all
in his loynes.

The first
thing in mi-
serie spiri-
tuall two-
fold.
Lam. 1. 6.

As also of the beautie of superna-
turall wisedome, lost likewise by
him; which maketh that the carnall
man vnderstandeth not the things
of God, tending to his Makers

ibid.

glory,

glory, and to his owne saluation, but must bee enlightened by that Light of the world, and true Wisdome of the Father (God onely wise) if euer hee be one who is appointed for that eternall Light of perfect glory in the world to come.

The effect,

Ioh. 17. 12.

ezek. 2. 6.

Ioh. 8. 44.

Ioh. 3. 29.

Mark. 8. 33

The priuation of which beautie, of naturall reason, and supernaturall wisdome, maketh thy soule by the spot & leprosie of sin, black as a cole, & so thee the child of eternall perdition deseruedly, most vglie and odious as a scorpion or toade, and so thee the sonne of that Serpent the Diuell; and last of all, most tearefull, hideous and detestable as a Dragon, and so thee like Satan himselfe, as he is called in the Reuelation. This is thine owne proper acquired, & deserued spirituall miserie of thy soule, by the spot of sin.

The deepe wound of sinne in

flisted

flitied most cruelly vpon thy owne soule, proceedeth

The second thing in spirituall miserie,

1. Of Ignorance in the vnderstanding, beeing deprived of the two former lights, to discern betweene good and euill: which Ignorance opposeth it selfe, and sinneth against the infinite wisdom of God, who at thy death shall bee thy vneuitable iust Iudge to censure thee.

Isai. 2. 19.
mat. 24.

2. This wound proceedeth of malice, in thy will, willing naturally that which is agreeable & pleasant to the corrupt affections of the flesh, but displeasing and hateful to Gods holy spirit; and so opposing it selfe, & sinning most hainously, against the infinite and incomprehensible goodnes of God, who at thy death shal be that chiefe witnesse, who shal most seuerely accuse thee, his all-seeing eie hauing beholden the most secret cogitations of thy heart.

3. Malice in the will.

Mat. 3. 5.

3. This

3. Weak-
nesse in the
irascible.

3. This wound of sinne, proceedeth of weakenesse in the irascible facultie of the soule; when being too prone and ready for every lightest occasion, seeming to crosse or contrarie the corrupt carnall affections, wee are exceeding wroth; but no wayes angrie when the glorie of God by our sinning is wronged, and our owne soules thereby most of all also iniuried: which weakenes opposeth it selfe, & sinneth against the infinit & vnresistable power of God, who at the day of thy death, and last day of iudgement, shall bee thy strong partie to charge thee with the same.

Psal. 49. 2.

4. Concupiscence in
the concu-
piscible.

4. And lastly, this feareful and deadly wound of sinne, proceedeth of concupiscence in the concupiscible, when *nitimur in vetitum, semper cupimusq; negata*, coueting with an vnquenchable thirst, the things acceptable to the flesh, but loathing afar off, the things of the good spi-

rit,

rit, and so opposing and sinning against the infinite and vnspeakable puritie of God, who at thy dissolution and departure, shall be the informer of all thy actions, words and thoughts, exquisitely to dilate all, *and discover thy skirts vpon thy face, who will shew the nations thy filthines, & the kingdoms thy shame:* so this also is thy spirituall iust miserie, by the deepe wound of sin, inflicted vpon thy soule, with thine owne hands.

Sap. 7.26.

Nahum. 3.5

Now the vn sufferable Payne of sinne, (omitting the infinite payne for sinne) consisteth in the tormenting and torturing worme of a polluted conscience, at warre with its Creator, and with it selfe, which no man can vtter, and as few can sustaine: yea, this pricke of a tormented conscience (yet sanctified) is found in the very godly after the commission of any sinne, as there is also a certaine paine which they su-

The payne of sinne.

Gal. 5. 7.

Rom. 6. 16.

3. Thing in
Preparation
on is our
necessitie,
and that
threefold.

1. Corporal.

Pro. 30. 8.

slaine by that rebellion of sinne, fighting against the spirit, *Eſau* struggling with *Iacob*, by the bondage of passions, and disorder of the soule: al which former things, if rightly thou consider them, thou shalt haue cause so to tremble for feare, and quake in his sight, 1. *Eſdras*. 9. 6.

The third and last thing to be considered in true *Preparation*, is thy Necessity.

The same thou must acknowledge to be threefold; corporall, temporall, and spirituall.

Thy necessitie corporall or of thy body, is of meate drinke and clothing, for the sustayning of this thy fraile life; which cannot endure long without the nutriment thereof, Gods blessing giuing strength; being accessarie thereto: and there-

fore

fore thou art allowed and taught to pray, *Giue vs this day our daylie bread,* by him who is the true Bread of life.

Thy necessitie temporall, is of goods and such like, appertayning to thy degree, for the maintenance of thy lawfull estate, and prouision for thy family (as the Apostle commandeth): and therefore it is, that that godly & wise man praied vnto the Lord, that hee might not be too poore, least he should by infirmitie steale, & take Gods name in vaine; as also Christians at this day, that the Lord may make them rather helpfull then chargeable to others, if it be his will, and for their weale.

2. Temporall,

Thy necessitie spirituall, which is greatest, is of graces, vertues, godly motions and desires, *Faith, Hope, Charity, Humility, Teperance, content-*

3. Spiritual.
Act. 17.

ment,

ment, true Thankfulness, Penitence, Watchfulness, the gift of Zeale, Prayer, Wisedome, holy Simplicities, Continnence, Modestie, &c. And as this necessitie is greatest, so desire more earnestly the same to bee supplied; this is to seeke the kingdome of God, and all the former things corporall and temporall shall bee cast vnto thee: therefore say thou, Let thy kingdome come, O Lord. For surely these graces shall either raise thee out of the sleepe of sin, & gulfe of perdition, or shall preserve thee from falling therein, and thy foot from sliding therein.

act. 17. 25.

The vse of
the former
considera-
tion.

1. the Fa-
ther,
2. Cor. 1. 3.

The serious and feeling consideration of this thy threefold necessitie, should raise thee now vp, and force thee to earnest crying, and fervent crauing, for the suppliment thereof, at the liberall and full handes of the Father of all mercie, who is able to aid thee by his pow-

er,

er, and who knoweth that wee haue need of all these things, and giueth to all abundantly, and reprocheth none. Yea, who feedeth the birds of the ayre, and clothes the lillies of the field.

2. As also aske these things, at the out-stretched armes and hands, of his mercifull Sonne, the lotting Sauour of the world, who knoweth thy wants, that he may ayd and helpe thee, by his wisdome, who saith; *All that you aske in my name, I will doe it : aske what you will, and it shall be giuen you : aske and you shall receyue, seeke and you shal find, knocke and it shalbe opened vnto you.*

And 3. likewise at the euer-supporting open handes of the holie Ghost, that glorious Spirit, God eternall, and Comforter of men, who is willing to assist and helpe thee, by his vnsearchable goodnesse, and who makes intercession for vs, and our wants, *vvith sighes that can not bee expressed, and giueth*

Mat. 6. 32.

Iam. 1. 5.

Mat. 6. 26.

2. The Sonne.

1. Ioh. 4. 14.

Ioh. 15. 17.

Ioh. 16. 23.

Mat. 7. 7.

3. The holie Ghost.

Ioh. 14. 17.

Rom. 8. 26.

gifts vnto men, (as saith the Apostle)
Ephes. 4. 8.

The fruit of
 Prayer.

Rom. 6. 18.

And so praying in faith and assurance vnto this blessed Trinitie, thou shalt haue great comfort, confidence, and reioycing settled in thy heart, that his promise shall be perfected in performance, thou euer remayning and becomming more humble, and sensible of thy wants daily.

Of Meditation.

Pfal. 38. 6.

THE second Porch, or part of Prayer, is a sanctified, serious and mouing Meditation in the seat of the soule and heart; which chiefly and most principally must and ought to bee of the Passion of that immaculate Lambe, and Sonne of

the

the liuing God , our most louing
Saiour.

Wherein thou shalt consider, and
with weeping eyes of thy soule be-
hold,

1. Who is the person which suf-
fered. Iesus Christ, that eternall in-
carnate Word, the blessed Seed of
the woman, the vnspotted Lambe
of God, that taketh away the sinnes
of the world, Loue, Mercie, Pitie,
Wisedome, Power and Glory it
selfe, infinite Goodnesse, the Lord
strong and mightie, euen thy God
omnipotent, and glorious King of
Maestie; which ought to breed in
thee, O how great an admiration
(O vile creature!) and astonish-
ment! to see thy God and most glo-
rious Creator, hanging in such
paine, shame, and humilitie, vpon
the cursed and infamous crosse; e-
uen thy Iesus, a iust man for his in-
nocencie as *Pilates* wife declared: a

1. The Per-
son suffer-
ing.

Psal. 34. 7.

King for dignitie, as *Pilate* himselte wrote : the *Sonne of God* for excellencie, as the Centurion confessed him : a *Lord* for authoritie, as the Theefe on the crosse expressed him; not *Christus domini*, as *Iofias* (honourably killed in battell) to moue men to mourne, but *Christus Dominus IESVS*, shamefully mangled on the crosse, and wounded in body and spirit, to mooue vs to be-moane: Loe here the Person suffering.

2. What he suffered.

Phil. 2.8.

2. Consider, and seriously with mourning behold, what he hath suffered; euē the greatest vnspeakable torments in his bodie, and anguishes in his soule, that neuer can bee conceiued or imagined of, in the heart of man; *Who beeing in the forme of God, and thought it no robberie to be equall with God, made himselfe of no reputation, & tooke on him the forme of a seruant, & was made like men, and was found in shape as a man: he humbled him-*

selfe,

selfe, & became obedient, unto the death of the crosse. His sorrow was such, that there was neuer the like, & that without any regard. Indeed, all that can be suffered, is either *pœna sensus*, or *pœna damni*: now he was ^a wounded in his body, and ^b melted in his soule, by the one; and ^c bereft of all comfort frō heaven or earth, by the other: fruit and leafe, all was taken from him.

Lam. 1.12.

a Makob
b Gnoel
c Hogah
αωε-
Φυλλισε.
Vindemiauit

1. For his wounding, behold with a watric eie, and consider with a bursting heart, if euer there was such a rueful sight: of al his blessed body, not a penie breadth left vnbloody; his sacred head, torne with sharpe thorns, that the blood gushed down about his heavenly eies and face; his hands, feet, side and louing heart most cruelly pearced, stricken thorow & wounded, that riuers of precious blood & water did run down abundantly: Now *Ecce homo*, was euer the like lamentable spectacle?

1. Christs
wounding
in bodie.

and thou canst not but behold the same: for he lyes not as the wounded man, whō the Samaritan cured, and whom the Priest passed by, but hee is lift vp as the Serpent in the wildernesse, that thou canst not turne away thy eyes therefrom.

2. Christs
melting in
his soule.
Pro. 8. 14.

2 For this melting of his Soule, which is the soule of payne, compare Ioh. 12. 27. lu. 22. 44. mar. 14. 35. and mat. 26. 38. where behold trouble, anguish, agonie, feare, sorrow, and that deadly: O what melting was this! in his fearefull agonie, when he sweat drops of blood, no violence being offered to his body, and being a cold night, (when they were fayne to haue a fire within doores) in the aire abroad, and vp-on the cold earth; yet in a sweat, and such a sweat, *Sudor grumofus*, thicke and bloody, and from his clothes trickling on the ground? A most vehement melting: for he was neer the hotte burning furnace of Gods

fierce

fierce wrath for thy sinnes, in his soule. *From aboue the Lord sent feare into his bones*, which caused in him this melting, and should cause thy soule also to melt in bitter teares, and pitie, to behold so pitifull a spectacle. Lam. 1.13.

And 3. for his bereauing of all comfortes, (the hauing of some would haue been some ease): hee is spoiled quite both of humane and diuine; comfort, as it were, forsooke him. For amongst men, whom hee taught, healed, exhorted, and would haue gathered, &c. they cried *Away with him*, and others mocked him, but those were withered leaues; they agayne, who were as greene, and like to hang on, some sold him, as *Judas*; some denyed him, as *Peter*; all forsooke him: but there is the greatest griefe of all, *My God, my God, why hast thou forsaken me?* Alas, here heauen, nor earth, friend nor foe yeelds him no comfort, but bit-

3 Christs
bereauing
of all com-
fort.

terneſſe is his meate , and *vineger mixed* with gall is his drinke.

Loe here what he ſuffered; bloody wounds , melting griefes , a ruefull crie on the croſſe , his blood to bee ſhed , in a word , a hell of ſorrow , & an abyſſe of torment vnſpeakable. The Sun bewailed this , the Moone bemoaned the ſame , the heauens grew blacke to behold , the ſtarres were darkned to ſee , the ſtones burſt at the terror therof , the vaile rent at the ſenſe therof , the graues opened at this opening of his moſt pretious wounds , and at his death the dead did riſe : ſo all things , at this his paſſion , had a certayne compaſſion , to condemne that ſenſeleſſe man , who ſhall not be likewise moued by this mournfull viſion. Let this therefore breed in thee a great compaſſion alſo , to ſee this ſweet Lambe in ſuch diſtreſſe , paying ſo great a ranſome for thy ſaluation and libertie. For as *Iſai* ſaith , *Hee did grow vp be-*

Vie.

Luke 22.44

Iſai. cap. 53.

fore

fore the Lord as a branch, and as a root
in a dry ground. he had neither beautie
nor fauour: when hee was looked vpon,
there was no fairenes, neither was there
any lust vnto him. But he was despised
& abhorred of men: he was such a man,
as had good experience of sorrowes and
infirmities: he was reckoned so vile, as
men hid their faces from him. Howbeit
hee onely had taken on him our infirmi-
ties, & borne our paines, yet he was iud-
ged as though he were plagued, & cast
dovne of God; wheras hee not vvith-
standing, vvas vvounded for our offen-
ces, & smitten for our vvickednes; for
the payne of our punishment vvas laid
vpo him, & by his stripes are we healed.

And as for vs, we were all gone astray
like sheepe, euery one had turned to his
own way: but the Lord had throwne vp-
on him all our sinnes. He suffered vio-
lence, & was euill intreated, yet did not
open his mouth: he was as a sheepe to bee
slayne, yet still as a lambe before the
shearer. From the prison and indige-
ment was hee taken, and his genera-
tion who can declare? Hee was cut off

Heb. 5.

1. Pet. 2.

2. Cor. 11.

Psa. 119.

Mt. 27.

Act. 8.

Ier. 11.

from

Mat. 27.

2 Cor 5.

1 Pet. 2.

oh. 12.

from the ground of the living; which punishment did goe upon him, for the transgression of his people. His grave was giuen him with the condemned, and with the rich man at his death: whereas hee did neuer violence nor vnrigh, neyther had there beene any deceitfulnesse in his mouth, yet hath it pleased the Lord to smite him with infirmitie, that when he had made his soule an offering for sinne, he might see long lasting seed: and this deuice of the Lorde hath prospered in his hands.

3. For whō
Christ suf
fered.

3. Consider, and with deepe remorse seriously weigh, for whom he hath suffered these things; euen for thee alone (as is said) O ingratefull sinner! who so loued thee, whē thou wast his enemy, that hee gaue his owne heart blood to be shed so abundantly, that thereby thy transgressions, wickednesse, and rebellious sinnes might bee wiped away, and neuer come before the face of

his

his Father, to hinder his mercie, or
provoke his iust iudgements deser-
ued: for thee, I say, whose thornie
sinnes crowned his glorious head
with thornes; whose sharpe offen-
ces pearced his hands and feet, and
wounded his blessed heart; whose
bloody transgressions made all his
precious body ouer-runne so with
gore blood, and with the deluge or
inundation thereof; thy nakednes
stript him naked; the betraying and
selling of thine owne soule, to sinne,
hell, and death, made him to be be-
trayed and solde, to suffer hell and
death vpon the crosse for sinne; the
one in his soule, the other in his bo-
dy: thy casting thy selfe downe,
made him to be lift vp: thy wicked
deeds, made his innocent hands nai-
led: thy wicked wayes, caused his
glorious feet pearced: thy blindnes,
made him to be blinded by his own
sacred blood: and thy so great loue
to sin, brought him to this so fierce

wrath

wrath of his Father.

Now consider thy selfe, and his incōprehensible Loue, who would die so cruelly, be mangled so painefully, & be tormented so exquisitely, within and without, in body and soule, for such an one as now thou seest thy selfe. Had it not beene enough, to giue thee once his image, and placed thee in perfect pleasure, but also after thou hadst lost all, by his owne death and vn sufferable paynes & torments to restore thee to the same againe, yea, to a great deale better? O stiffe-necked and rebellious Sinner, tell me then, who can sound this deepe, or find any bottome in this abyssle of his vnsearchable loue to thee? *Surely hee hath borne our iniquities.* Let therefore the consideration of this incomprehensible loue, breed in thee a great dilection and heartie loue to him for the same, *that much beeing forgiven*

Vse.

Luke 9.31

forgiuen thee, and giuen vnto thee,
thou may likewise loue much a-
gaine, and giue to him thy heart.

4. Consider, & behold also why
he hath suffered these things: sure-
ly for the satisfaction of thy sinne;
for by comming in the flesh, he condem-
ned sinne in the flesh, by his stripes we
are healed, by his sweat we are refre-
shed, by his reiecting we are recey-
ued, hee suffered what wee deser-
ued, and purchased to vs, what we
deserued not, making that to per-
tayne to him willingly, which did
to vs iustly; and that to vs by impu-
tation, which was to him by true
proprietie: the day of the fiercenes
of Gods wrath to him, was the day
of the fulnesse of his fauour to vs:
by the shedding of his blood, and
sprinkling thereof vpon our soules,
we are not onely saued and preser-
ued from that deuouring angel, but
made

4. Why
Christ suf-
fered.
Rom. 8 3.

made true heyres of that celestially paradise and Canaan; his blood not of the sacrifice onely, or expiation, but of the new Testament also, and at appropriation, giving vs right to a Kingdome of Eternitie, Ioy, and endlesse Glory in heauen, and not onely forgiuing vs the losse of that right to the kingdom of ioy & immortalitye on earth, which we first in *Adam* possessed.

In a word, he hath suffered, that hee might make vs (of the naturall sonnes of Satan, sinne, death, miserie, cursednesse, captiuitie, and eternall condemnation in hell for euer) the adopted sonnes of God, our Father through him, of righteousness, life, blessednesse, felicitie, freedome, and euerlasting saluation in heauen, with him eternally, being victorious, & triumphing crowned kings, ouer all our enemies.

Seeing therefore he died so shamefully, and suffered infinite torments so cruelly, for the satisfaction of sin to his Father, and for our freedome in him; let a correspondent hatred of sin, be continually settled in our heartes, seeing it crucified to the God of glory, and made a mocke of him, and *Let vs hold fast this libertie of grace, wherein Christ hath made vs free, and be not intangled againe with the yoke of bondage of sinne.*

Vie.

Heb. 6.6.

5. And lastly consider, and seriously with attention behold, how he hath suffered these things. Surely with vnspeakable patience. He was led as a lambe to the slaughter, and his voyce was not heard in the streets. And how patiently did he suffer himselfe to bee bound, who bindeth and looseth all thinges in heauen and earth? to be ledde from one to another? to be stript naked, crowned, scourged, nailed, accu-

1. Patience,
Isai. 53.7.

Joh. 18. 23.

Loue.

Joh. 18. 16.

Isai. 53. 12.

2. Humility

sed, condemned, mocked? and how patiently did hee suffer the vniust smiting of that Officer of the high Priest? and how modestly answered him, whom (vile worme and clay) he the Potter had created? what loue did hee show in his sufferings also? he wept vpon *Ierusalem*, which should crucifie him, that oft times he would haue gathered them, as a Hen doth her yong ones, vnder his winges of mercie, but they would not: how louingly did he heale the eare of *Malchus*, who came out against him? & how louingly did he pray for his crucifiers? *Father, forgive them, for they knowe not what they doe.*

2. With what humilitie also, being the God of highest glorie, did hee vnder-goe, and beare his owne crosse? with often falling vnder the burden thereof: how humbly did he suffer the often buffetings of his aduersary creatures? with most vile

mocking

mocking of his propheticall office:
and with what vnspeakeable humili-
litie, did he suffer his vnspotted and
glorious face, to bee so often pollute-
d with their disdainfull spitting?
as all other their thrise-cruell dea-
lings toward him likewise? and to
end in a word, what vertue is there,
which in thy serious consideration,
thou shalt not euidently see, most
eminently to shine, in all the parts
of his bitter passion? in all things
conforming himselfe to the will of
his father. Which ought to breed
in thee a great conformitie of life,
and suffering, in all points ac-
cording to his will, to please such a
great and infinite bountie as this;
who being so great a person, suffe-
red such things, and that so patient-
ly, humbly, and willingly, yea
greedily. For he desired *desiderio*
magno to eat his last supper with his
disciples, and to consummate by
his death that great work of thy re-

Vse.

F

demption,

demption, and satisfaction of thy debt so, to Gods infinite Iustice.

Of Thankesgiuing.

Thankesgi-
uing.

Colos. 3. 15

AFTER this serious Meditation which ought to be of the bitter passion of the immaculate Lambe, our Saviour, out of the sowre whereof to him (according to *Samsons* riddle) commeth sweet to vs: the third part or Porch of prayer followeth; to wit, a dew thanksgiuing vnto the Lord, for the sweet and profit of his passion which doth redound vnto vs, who apprehend the same by faith; as also for all his other manifold benefits, and blessings without number: as chiefly,

1. For
Christes
passion.

1. Concerning his Passion, thank-
ing him, that the chastisement of thy

peace

peace was vpon him, and with his stripes that thou were healed, that by his knowledge he hath iustified many, and by his death quickned many to life, that by his birth thy new birth is wrought, and by his crosse thy curse is taken away: by his paines and labours thou findest rest, and by his sorrowfull sadnes thy soule is comforted, by his apprehending and bandes thou art made free, and by his miserie thou art made happie; that his thirsting was the quenching of thine, by his blood and effusion thereof; and his hungrying, thy food by his bodie and breaking thereof; that by his wearinesse came thy refreshment, and by his anguish, thy ioy; that by his accusing before men, thou art excused before God; and by his condemning vniustly, proceeds thy absolution freely; and in a word that by his descension vnto the lower parts of the earth, he hath ex-

Itai. 53 5.
Vers. 11.

alted thee vp to the highest parts of heauen, turning his fathers fierce wrath into exceeding feruent loue; by which, as in him he elected thee: so throw him, as the onely channell, he powers all blessings whatsoever vppon thee. So this is thy deliuerie from spirituall miserie.

3. For deli-
uery from
many world
ly miseries.

2. Concerning worldly miserie yeelding him all due thanks, that so mercifully hee hath deliuered thee from many and infinite perils, wherein without his fatherly care, and mercifull protection, euery moment thou mightest haue fallen most lamentably into. And concerning those disciplinarie chastisements or trials of thee, they are rather goods, then euils; in the end bringing comfort, albeit in the time present, by sharpnesse teaching obedience: and whatsoever they be, they all **worke together for the best*, to thee, and to all those who

Rom. 8.
συμμεργει

: feare

feare God; in the time of Satans buffeting of thee by them, Gods grace being sufficient vnto thee in them.

3. Concerning death, thanking thy mercifull God, who hath deferred the time thereof, by his long sufferance (*Who would haue no man to perish, but would haue all men to come to repentance*) vntill the acceptable and ioyfull time of thy true conuersion; not taking thy soule from thee, that same night (*with Dives*) when thou didst glorie and rest in thy finnes: Nor in the furie of his iudgements, as thou more then deseruedst with *Herod* in the Acts, and many others, punishing thee; but *slowe to wrath, and readiest to forgine*, hath patientlie expected the too late time of thy conuersion: and when thou resolvedst but weakely and slowly, with the prodigall, to returne

3. Concerning the first death temporall.
2. Pet. 3. 9.

Psal. 103.

to him, hee went out to meete thee, and ranne and fell on thy necke, and killed thee with eternall mercie : not hastning thy deserued death of soule and body (albeit alreadie dead in sinne) as hastning the death of the fat calfe to kill the same, and feed thee therewith at his table, who once was lost, and dead, but now found and aliue.

Psal. 103. 5. So surely thy youth is renewed like the Eagles, and thy life redeemed from the graue, crowned with mercie and manifold compassions.

4. Concerning thy streight accompt after death.

4. Concerning thy straight accompt thou are to make at the day of Iudgement, particular and generall, when of euery idle word thou shalt render accompt, in that day : thanking most heartily thy most gracious God herein, that hee hath graunted thee that grace to bee in readinesse for it, by a heartie and frequent acknow-

ledgement

ledgement vnto his heavenly ma-
iestie of thy finnes, who is able
to forgiue, and a Christian bro-
therlie confession one to ano-
ther, when thy conscience is bur-
thened, that one may pray for ano-
ther, *Seeing the prayer of the righ-
teous much auaieth, if it be feruent,*
as saith S. Iames.

Iam. 5. 16.

5. Concerning the vnpartiall &
most seueriudgment it selfe which
shall be at the last day, giuing all
dew praise to thy God and Iudge,
who hath made thee by his speciall
grace, to foresee and preuent the
same by iudging thy selfe here; that
accusing thy selfe so now, he may
excuse thee then; humbling thy
owne soule, he may exalt soule and
body; condemning thy self as most
worthy of his wrath for thy finnes,
he may absolue thee; counting thee
worthy of his loue for Christs righ-
teousnesse, in white robes to walke

5. Concer-
ning the se-
ueriust
iudgement
after death.

1. Cor. 13.
31.

Reuel. 3.

with the Lambe, dilating thy offences, and laying them in broad band before his face, he may bind them together, and cast them behind his backe into the bottomlesse pit of eternall obliuion, and drown them in the red sea of his sonnes thy Sauours blood, neuer to rise for hindring of his mercies, or prouoking of his iust iudgments; stripping thy selfe naked of thine owne righteousness, he may couer thee with Christs; and in a word, confessing thy selfe to be most vnworthy to lift vp thine eyes to heauen, with the Publican, thou may be sent away and depart more righteous then the proudest Pharise.

6. Concerning the second death eternall or hels torments.

6. Concerning the dreadfull torments of Hell, that vttermost darkness and lake of vnquenchable fire and brimstone, kindled with the breath of Gods wrathful mouth, *Where there is nothing but*

weeping

weeping and gnashing of teeth, which indeed is the second death eternall, merited by sinne most iustlie, thanking thy most mercifull Lord God herein, for granting thee the means to shunne and auoide the same, by the cleare light of his holie word, as a lanterne in the high way, to direct thy paths, and as a voice in the wildernesse, crying, *Repent and beleeue*, and for warning thee to bring forth fruit worthy of amendment of life, if thou would flee from the anger to come: not thinking to say that thou art a Christian, & yet not doing the works of a Christian, and of that faith wherein thou was baptised with water, vnto amendment of life, wrought by Gods holy spirits but dying to sin here, by auoiding of euill, and liuing to Christ and in him, by doing of good. For as it is only death to sinne, that escheweth this second death for sinne, and the sting of the first: so it is only the life

Mat 3.8.

of grace and holinesse, that maketh vs worthy in Christ, to obtaine and possesse the life of eternall glory for his righteousnesse.

7. Concerning life eternall or heauens infinitiyes.

7. And lastly, concerning the vnestimable and vnutterable infinite ioyes of heauen, consisting in the perpetuall fruition and enioying of the ioyfull countenance and presence of the Lambe, the sweet beholding of the glorious Trinitie, face to face, and the mutuall blessed companie of the holie Angels and happy Saints glorified, & crowned with the immortall and incorruptible crowne of victory, eternall life & felicity, prepared for them from the foundation of the world: thanking thy most gracious father herein, that by the comming of his onelie beloued sonne in the flesh, hee hath called and inuited thee to this happie and ioyfull estate, and by the trumpet of his eternall word

(one

(one iote wherof shall neuer perish) that hee hath proclaimed thy eternall freedome and *Iubile*, euen the glad tidings of saluation, by the ministrie of his starrie Angels, highest ambassadors and glorious stewards, the pastors of his people : affixing thereto the great seale of the kingdome also, the sacred sacraments, & confirming both to thy soule, by the powerful accōpanying operation of his spirit : that so the conformation of thy life in soule & body, to his wil, may follow the cōformation of his free promises to both, cōtained in his word; *He hauing so frō all beginning chosen thee to saluation. through sanctification of the spirit, and the faith of trueth. Whereunto thou art called by the Gospel, to obtaine the glorie of the Lord Iesus Christ.*

1. The. 2.
13.

Moreover, yeelding vnto his Ma-
iestie all possible heartie and true
thanks for all other his inestimable

bene-

benefites past; present, or to come which he hath, doth, or is to bestow vpon thee in free mercie.

1. Election.

1. That from all eternitie, before all time, to eternitie of glory after all time, he hath freely *elect*ed thee to be a vessell of honor in his kingdome, because so it pleased him to doe.

2. Creation
Gen. 1. 17.

2. That in his owne due time hee *creat*ed thee in his owne image, appointing thee Vice-roy ouer all his creatures, and little inferiour to his glorious Angels.

3. Redemp-
tion.
1. Cor. 6. 10.
Ioh. 1.

3. When in the first Adam thou had lost this image of God in holinesse, and perfection, that so mercifully and vnderferuedly (thou being his enemy) he *rest*ored the same to thee againe, by the comming and incarnation of the second Adam, obtaining a heavenly mansion by

the one, as thou lost an earthlie by the other.

4. That vnto this blessing in Christ and fruit thereof, hee hath powerfully and effectually called thee: for whom he predestinat, them also hee calleth by the voyce and sound of the siluer trumpet of his holie word, *which is written for our instruction, that we through patience and comfort of the Scriptures may haue hope.*

4. Vocation.
Rom. 8. 30.

Mar. 16. 15.
Rom. 15. 4.

5. That of the same his constant mercy freely in Iesus Christ he hath *justified* thee, accompting thee righteous in him; in whom hee is well pleased, neuer to lay thy sinnes to thy charge againe, but in his obedience to accept thee as an obedient sonne, and bestowing that spirit of adoption and sanctification vpon thee, in the boldnesse whereof thou dare now approach vnto the throne

5. Iustification.

Sanctification.

of heavenly grace, crying, *Abba*, Father : for whosoever he calleth being elected, them also he iustifieth.

6. G'orification.

6. And according to the same truth & promise, that whomsoever he iustifieth them also he glorifieth, thanking thy mercifull father, for this perfection of all his blessings, and comfort of thy hope, that being iustified by a lively faith, working by loue and good workes, he will also, in his owne time appointed, cloath thee with immortalitie, and make thee an indweller in that heavenly tabernacle of ioy, after that this thy earthly tabernacle of clay and miserie, is laid downe and dissolued.

Remember also the infinite and mercifull care of this great God of heauen, in auerting all his deserued punishments from thee, which dai-

ly and euery moment thy sinnes
crie for, and in conuerting himsele
to thee in all possible mercie, with
long sufferance expecting thy con-
uersion: to the furtherance and ha-
sting whereof (as longing to doe
thee good) he offereth thee all pos-
sible meanes in mercie and lenitie,
feeding thy body, and offering thee
food for thy soule, cloathing thy
bodie, and offering thee cloathing
for thy soule, giuing health and
strength &c. to both, & preserving
both from all thy enemies, spiritu-
all and temporall, externall and in-
ternall, and daily offering thee ma-
nifold comforts for them both, and
setting before thy face (if example
may moue thee to feare him) the
godly life and holy conuersation of
saints in his word, that thou may
follow them, as they followed
Christ; as also his seueritie and rigor
in other examples, who offended
his maiestie, to make thee feare and

Provision.

Protection.

Hebr. 11.
1. cor. 11, 1.

Vſe.

Pſa. 103.
1.2.

ſtirre vp thy greater thankfulneſſe to him, who hath vſed more longanimitie, patience, and compaſſion towards thee. And ſo conſidering his infinite benefits, free mercies, vnſpeakeable bleſſings and gracious great gifts vnto thee, being moued by the true acknowledgement thereof, ſing ioyfully and ſay; *My ſoule praiſe thou the Lord, and all that is within me, prayſe his holy name: my ſoule prayſe thou the Lord, and forget not all his benefits: praiſe the Lord alſe his workes, in all places of his dominion. My ſoule praiſe thou the Lord.*

Of Oblation.

Oblation.

After the remembrance, & dew conſideration of Gods great and manifold benefits and dew thanksgiuing vnto him for the

ſame

same, as hee hath offered and bestowed them vpon vs, so we must offer our selues with all we haue to his glory and vse againe, if wee would haue him to continue his mercies vnto vs, in offering or bestowing any more; and this heartie Oblation, is the fourth Porch or part of sacred prayer.

And first, as the Lord God hath offered vpon the crosse for thy sake his onely begotten sonne, in body to be torne, and in soule to bee tormented for sinne: So, first of all, thou must offer vnto the Lord, thy selfe, as freely in bodie, with all the members thereof (as weapons of righteousness) to serue him, and in soule with all the faculties thereof, to glorifie him in righteousness; desiring withall, that as by fire from heauen sent downe, the sacrifice was declared acceptable, so by the holy spirit from heauen sent down,

1. Offer
bodie and
soule to
Gods service.

Iudg. 13.

G

this

this thy Oblation may be effectual.

2. Offer of
thy goods
to Gods
seruice.

Secondly, as with Iesus Christ the Lambe, the Lord offereth to all true beleeuers, the vnestimable true riches of his spirit, and all blessings whatsoever: so to this our Lord God in Christ, and for the furtherance of his glorie, we must offer of all our goods whatsoever, which it hath pleased him in mercie freely to bestow vpon vs, as often as occasion requireth.

In the Oblation of thy body to Gods seruice, all the members thereof must be considered.

1. Oblation
on of the
hand, and so
of touching

1. Offer therefore (as most dew is) thy hands to execute his will, and to be tyed onely to his obedience in all things, and to hold vp vertue and suppress vice, so farre as in thee lieth, according to thy calling, by all meanes; to feed the hungry;

to

to cloath the naked ; to giue drinke to the thirstie ; to burie the dead ; to support the weake ; and giue releefe vnto the needie ; with doing of such works of charity (which only is true religion , and without blame before God) ; abhorring that they should doe the least crueltie whatsoeuer vnto any , or in any degree, they should dishonor Gods name, or Gospel , hurt thine owne soule, or iniury thy neighbour.

2. Offer thy feete to walke in Gods wayes onely, to follow Iesus Christ, and not to follow Satan, to goe vp vnto the temple of the Lord with *Dauid*, but not if thou see a theepe to runne with him ; to visite the sicke, and those who are in prison, and to be swift to any good, tending to Gods glory ; thy owne saluation, or the comfort of thy neighbour, but snaile-slow to commit any vice, or to walke in the paths of the foolish and wicked.

2. Of the feet.

Psal. 50.

3. Of the
eares, and so
of hearing.

3. Offer thy eares to heare Gods holy word and wil, to doe the same; to heare the complaints and cries of the poore to helpe them, to bee as patent doores to admit whatsoeuer is good and profitable, tending either to Gods glory, or thy owne soules saluation, and swift to heare fruitfull exhortations, wholesome rebukes, with such like; but shut, to heare Gods name blasphemed or abused, to cursings, vain tailes, backbitings, murmurings, foolish idle talking, & whatsoeuer hath a shew of infection or tentation to sinne.

4. Of the
eyes, and so
of seeing.

4 Offer thy eyes to behold Gods mercies and blessings on others or thy selfe, for increase of thy loue and thankfulness to God, and strength of thy faith; or to see his afflicting and punishing hand vpon thee, or others, for to learne thee to feare him, and moue thee to repentance; to behold his good creatures, and

wonder.

wonderfull works, for stirring vp in thee a dew estimation, reuerence, and admiration, with thankfulnesse to his Maiestie, who hath made all for thy vse; and whatsoeuer thou castest thine eye vpon, by a sanctified consideration thereof, to glorifie the maker, turning away thine eye from seeing of vanitie, and therein making a couenant with the same, beholding the oppressed, but not to oppresse, and abstaining by all meanes to behold that patiently which any way is offensiue to the great God of heauen.

5. Offer thy tongue vnto the Lord, (which is the rudder of the shippe) to pray continually, and to praise his holy name frequently, to edifie one another, to speake comfort to the humbled, and in loue discreetly to admonish thy brother who sinneth, putting all cursed and filthy speaking out of thy mouth,

5. Of the tongue.

Colos. 3:
16. 8.

with foolish ieasting which is not comely, of euery idle word whereof an accompt must bee made at the day of Iudgement; abhorring lying as the author thereof: and in a word, whatsoeuer is offensive to God, or to man iustly, therein to set a barre before thy lips, & to let thy tongue cleaue to the roose of thy mouth; *For it commeth out of the man, which defileth the man, saith our Sauour.*

6. Oblation of smelling and tasting.

6. Offer also thy smelling and tasting, not to pleasure the deliciousnesse of the flesh, but to smell and taste how sweet and good the Lord is: yea, giue and offer vp thy whole body so, as an acceptable sacrifice, and cleane temple of the holy Ghost to inhabite, or dwell in.

Oblation of the faculties of the soule.
1. Of Vnderstanding

Concerning thy spirituall or intellectuall parts likewise, offer vp vnto the Lord, First thy vnderstanding, that thou may esteeme to

vnder-

vnderstand or know nothing so much as Iesus Christ and him crucified, and to vnderstand aright the Lord mercifull or iust in his wayes, vnto thee or to others; casting downe the imaginations, and euery high thing, that is exalted against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ.

2. Cor. 10. 5

2. Offer vp thy memorie vnto the Lord, that it may be sanctified, neuer to forget nor let slippe out of thy mind his manifold mercies vnto thee, but with ioy & confidence, thankfulnessse and loue, to recount them often before him, and so prouoke him to bestow more fauours; remembring thine owne sinnes against God, but forgetting and forgiuing thy brothers offences against thee, as thou would the Lord should forget and forgiue thine: and in all things which thou doest

2. Of the memorie,
Psal. 103.
Ps 135. 136.

remember (whither Gods mercies or his iudgements, thine owne sins, or such like) make euer a sanctified and holy vse thereof.

3. Of the will.

Luk. 22. 42.

3. Offer vp also vnto the Lords seruice thy wil, too much tied to the loue of euill, and vnfree to doe the good, desiring that the Lord may reforme the same and sanctifie it, making it conformable to his holy will, that so *his will*, (and not thine) *may be done in earth, as it is in heauen*, in all things; and thy heart being so purified and made cleane, which is the inner side of the dish, and the maine originall spring or root, the water or fruits of thought, word & deed, may be the clearer, proceeding out of the abundance thereof. And the Lord accepting so bodie and soule, all the members of the one & faculties of the other, killed and mortified by his spirit, the rebellion of thy carnall inordinate affections shall soone cease in force,

and

and be captiuated to Christs obedience and yoke: coueting shall be of good things onely, anger shall bee onely against sinne, pride shall bee in counting thy selfe too good to serue Satan, or to bee in loue with the world &c. And thou shalt *as the elect of God, holie, and beloued of him, put on the bowels of mercie, kindness, humilitie, meekenesse, long suffering, forbearing, and forgiving one another, and loue which is the bond of perfitesse, with all Christian vertues and graces of the spirit.*

Colos. 3. 12

Asthou offerest vnto the Lord, *te*, so thou must offer vnto him also, *ena*, saying, Behold Lord me, and those which thou hast giuen me: offer then vnto the Lord thy temporall goods, when occasion serueth to be employed in his seruice, who giueth vnto thee all, both temporall and spirituall, and who is all in all to thee; in whom thou liuest,

2. Oblation of temporall goods.

movest,

mouest, and hast thy being, and in whom, (who is, *I am, that I am*) thou art, whatsoever thou art. Let thy gold and siluer then, honor and estate, houses and lands, euen thy skin and life be offered to him, to be employed at his wil and pleasure, for the furtherance of his glory in the zealous profession of his trueth.

Conditions
of our offer-
ring.

Exod. 35. 21

1. Speedily.

2. Attentively.

Mat. 15. 8.

3. Wholly.

And offer (as is said) *te tuaq*, thy selfe body and soule, and whatsoever is thine, or rather Gods, lent vn- to thee; First, *Speedilie*, without delay, or procrastination as hee who would first set his house in order, and then follow Christ, 2. *Attentively*, without distraction of mind, either attending or intending any other thing in that time or after; not drawing neere with the lippes, and the heart (which should be also offered, as it is the offerer) being farre off from the Lord. 3. *Whollie*, without reseruatiō of any part, as A-

nantias and Saphira did : for God
 will not haue halfe heart , but both
 soule and body wholly. 4. *Willingly*,
 without coaction , *For the Lord lo-*
ueth a cheerefull and free giuer ; and
 therefore saith Salomon , *I know my*
God that thou triest the heart , and hast
pleasure in righteousnesse : I haue of-
fered willingly all these things .
 5. *Heartily* , without any hypocri-
 sie or pharisaicall dissimulation :
 wherefore he saith , *My sonne giue*
me thy heart . 6. *Ioyfully* , without sad-
 nesse , hauing the fire of feruencie ,
 loue and zeale : therefore saith Sa-
 lomon , *Now also haue I seen thy peo-*
ple , which are found heere , to offer vn-
to thee willingly with ioy . 7. *Assuredly* ,
 without diffidence or distrust , but
 that the Lord will accept of the
 same graciously . & 8. *Cōstātly* in thy
 purpose , without wauering in in-
 tention euer thereafter to offer any
 member of thy bodie , or faculty of
 thy soule , or any part and portion

Acts. 5. 1.

1. Willing-
y.

2. Chro. 29
17.

2. cor. 9 7.

5. Heartily

Pro. 23. 25.

6. Ioyfully.

2. Chro. 29
17.

7. Assured-
lie.

8. Constant-
lie.

of

of thy goods, to thy corrupt affections; Satan, Sinne, or euill vses, alienating the same from God, to whom of dew thou hast bequeathed, offered, and dedicated all, first and alreadie.

After that thus thou hast dewly in prayer offered vnto the Lord, thy selfe and all that is thine, in faith and humilitie, offer also vnto the Lord Iesus Christ (who by faith in Gods free mercie is made also thine, and who is the reconciliation for thy sinnes, and not for thine only, but for the sinnes of the whole world) 1. The merits of his *Incar-nation*, that thereby thy sinnefull conception may bee purged, and thy spirituall in him wrought and effectuated. 2. The merits of his *Natiuitie* or birth, that thereby thy birth in iniquitie may bee made cleane, & thy regeneration through his spirit and blood may bee aug-

1. Joh. 2. 2.

1. His conception.
Luk. 1. 35.
mat. 1. 18.

2. His birth.
Luk. 2. 7.
Psal. 51.

mented. 3. The merits of his *Life*, wherein hee indured miserie, reproach, and persecution, that thereby the sinfulness of thine, which caused this, may be forgiven, and all the miseries of thy life, with the whole course thereof in all things may be sanctified. 4. The merits of his *Ministrie*, that by those glad tidings of saluation, comfort may come to thy soule, and libertie from the bondage of sinne, death, and Satan, the truth may shine to thy mind, expelling error and darkness, and the power thereof may pearce to thy soule, to purifie the same vnto eternall life. 5. The merits of his *Passion*, that thereby thou may be freed from the iust suffering for sinne both here, and eternally hereafter, and all thy offences may be purged by his precious blood, and nailed vpon the crosse of his sufferings. 6. The merits of his *Death*, that by the vertue thereof,

3. His life.
Luk. 4.

4. His ministrie.
Mat. 4. 17.

Ioh. 15.
5. His Passion.

Act. 2. 24.
Mat. 26. 28.
Ioh. 18. 23.
Mat. 27.
29. 46.

6. His death
Rom. 5. 8.

(being

7. His buriall.

Mat. 27. 59.
mar. 15. 46.
ich. 19. 40.

8. His descension into hell.

9. His resurrection.

Aēt. 2. 24.
luk 24. 5.
rom. 4. 24.
1. cor. 15. 20.
colōs. 1. 18.
rom. 4. 25.

(being baptized therein) sinne may die to thee, and thou to sinne; and that thereby thou may be deliuered from the sting of the first death, and the eternall torment of the second death, deserued for thy sinnes most iustly. 7. The merits of his *Buriall*, that thereby thou may be buried with him to sinne, and all thy sinnes with him in the graue of eternall obliuion, & the red sea of his blood-shed; neuer to rise againe or appeare. 8. The merits of his *Descension* into Hell (Psal. 16. 10. Isa. 53. 10. Aēt. 2. 31. Ephe. 4.) That thereby thy soule may ascend into heauen by his free mercie, and body and soule may remaine there with him after that last day, being reunited in glory. 9. Concerning his *Resurrection*, that thereby (hauing buried the old man) thou may rise here with him vnto the life of grace by the same diuine power which raised him, and hereafter vnto the life of

eterna

eternall glory. 10. And lastly, concerning his glorious *Ascension* vnto the right hand of the father, where he sitteth our onely mediatour and aduocate, vntill he come againe in the same glory hee had with the father from the beginning, to put an end to these dayes of sinne, and iudge the quicke and the dead, giuing retribution to euery one, according to his workes: which then as by fire shal be tried most strictly; desiring that thereby thou may ascend likewise with him in glory, to sit at his right hand of power, in his appointed time, and receiue that ioyfull sentence of, *Come yee blessed*, being made a full beholder of the thrise-glorious Trinity, fellow-ioyned with the glorious spirits and saints departed, and inhabiting that eternal mansion, whither he is gone before to prepare a place; euen that most glorious new Ierusalem, the light and temple whereof is the

o. His A-
scension.
Luk. 24. 51.
Mar. 16. 19.
rom. 8. 34.

heb. 9. 28.
Act. 10. 42.

Colos. 3. 4.

Mat. 3. 12.
6. 27.
Luk. 21. 27.

Ioh. 13.

blessed

Pct. I. 4.

blesſed Lambe, *who of all this treaſure and beatitude hath made vs co-heires by his teſtament.*

Of Petition.

Petition.

THe fiſt and laſt part or Porch of heavenly and ſacred prayer is, Petition of God, as (before) Oblation to God.

Let vs therfore then herein dewly conſider firſt the manner of Petition, ſecondly the matter.

Conditions
in Petition.
James 1. 6.
Pſal. 6. 9.

The manner of Petition is, that the ſame muſt bee inſeparably accompanied with theſe aſſociats following: 1. With *Faith*; for whatſoever is done without faith is ſinners and faithleſſe or diſtruſtfull prayer is abomination before God, yea,

denying

denying indeed of God, to be true, all sufficient, mercifull, or so forth: and those who pray so, they obtaine not (because they pray not a-right) except it bee to themselves wrath and condemnation.

2. With *Hope*. Therefore (saith Christ) *I say vnto you, whatsoeuer you desire when you pray, beleue that you shall haue it, & it shall be done vnto you. Aske and it shall be giuen you, seeke and yee shall find, knocke and it shall be opened vnto you. And surely this hope (that who soeuer asketh, receiueth, and he that seeketh, findeth, and to him that knocketh it shall be opened) is a great reioycing to the Christian heart: and whosoever hath the same, giueth thereby testimony, that God is faithfull in his promises, and iustifieth him to be true in his speeches.*

2. Hope.
Mark. 11. 24.

Mat. 7. 7.

3. With *Charitie*: wherefore in the same forenamed place, it is said, *But when ye shall stand and pray, for-*

3. Charity.
Mar. 12. 25.

giue, if yee haue any thing against any man, that your father which is in heauen may forgive you also your trespasses. And in that perfect patterne of prayer wee are daily taught to say, *And forgive vs our offences, as we forgive them that offend against vs.* So that if wee would haue that great king to forgive vs our great debt, wee must not for our fellow-servants small debt, at the next meeting, take him by the throat rigorously: but as we in the kings presence haue found mercy of him, so must wee shew mercie also to one another.

4. Humilitie.
Luk. 18. 9.

4. With *Humilitie*, confessing with the poore Publican our owne vnworthinesse for the verie least of Gods mercies which we can craue, and desiring all in the name of Iesus Christ onely, and for his merits, without bragging in the presence of God our master, with the proud

Pharisee;

Pharise, that we haue bene any way profitable seruants, *When we haue done all that we can doe.* For, so we sue his iustice, for dew debt and wages: but not his mercie, for free fauour and grace, and so with lying arrogancy robbe him of his honour.

5. With *resignation of thine owne will* in all things, desiring his will may bee done and not thine, and squaring all according to his will; for his perfit wisedome knoweth best what things thou needest: and if they who are euill will giue their children good things, much more will hee who is the author of all goodnesse. Therefore it is written, *That if we aske any thing according to his will he beareth vs.*

5. Resignation of our will.
Exemplo Christi.

1. Ioh. 5. 14.

6. With *Continuation*: wherefore we are commaunded to *pray continually*, and that wee ought alwayes to pray, and not waxe faint,

5. Continuance.
Luk. 18. 1.

Vile luk. 11
5. 8. &
1. thess. 1. 2.
by the example of that importunate Samaritan woman to Christ, and that widow, incessantly soliciting the vniust Iudge.

7. Feruour.
Luk. 22. 44.
Iames. 5. 16
7. With *Feruour* or earnestnesse, after the example of Christ &c. For this is that fire which burneth this sacrifice; therefore it is written, *For the prayer of the righteous auaileth much, if it be feruent*: & dead prayer is like Cains sacrifice, which ascendeth in no wise. Which Saint Paul knowing well (who prayed thrise that Satans buffetings might depart from him) exhorteth therefore Christians, *to be feruent in spirit, seruing the Lord.*

8. With vn-
derstanding
1. Cor. 14. 5
Ibid. v. 20.
8. And lastly, pray as with the spirit, so with *understanding*; where in no man should be an infant, but of ripe age: else what knowest thou what thou sayest, or how can thou say to thy owne petitions, *Amen,*

or seeke that whereof thou standest in need, if thou aske not in a known tongue according to vnderstanding? not forgetting also that thy petitions be not, with *Wauering*; For he that wauereth (saith Iames) is like a waue of the sea, tost of the wind, and caried away.

9. Without wauering.

Iames 1.6.

The Matter of thy petitions, most briefly are set downe, and powerfully, in that holy forme of prayer taught by the Lord Iesus Christ.

The matter of prayer.

Of whose perfection in his passion hauing meditated, thou may offer vp these petitions also;

1. Considering his profound humilitie, in taking on the forme of a seruant, in washing of his disciples feet, and in humbling himselfe, euen to the death of the crosse, to the graue & the lowest parts of the earth: Desiring, that hereby thou

1. Christs humility. Ioh. 13.5.

Luk. 1. 48.

Pro. 30 7.

Job 41 25.

Pro. 16. 18.

Iam. 4 6.

2. His fervency in prayer.

Luk. 6, 12.

Luk. 22 44.

Rom. 12. 12.

Apoc. 3. 16

3. His poverty.

Mat 8. 20.

Luk. 14. 33.

may learne humilitie (*Learne of me, for I am humble and meeke, saith hee*) and that thy naturall inbred pride (which is the roote of all sinne, Eccl. 10.) may be suppressed, which thou did draw from the aspiring breasts of *Eve*, and loines of the first *Adam*: *For God resisteth the proud, & giueth grace vnto the humble.*

2. Concerning his long and fervent prayer, demaunding the fervour and earnestnes of zeale by his holie spirit, in thy too cold prayers, against thy fearefull tepiditie.

3. Concerning his extreame poverty, not hauing a hole to repose his head in, albeit the birds of the aire had their nests, and the foxes their dens, desiring the denudation of thy affection, toward things created, that thou may only follow Christ, vsing the world, as though thou vsed it not, and not

for taking

forfaking Chriſt, with the rich yong man, and *Demas*, to embrace the world; againſt thy too much couetouſneſſe by nature, which is *the root of all euill, and no more wicked thing in the world.*

Eccl. 10. 9.

4. Concerning his ſweetnes towards them, who manifeſtly abuſed him, who *when hee was reuiled, reuiled not againe, and when hee ſuffered, he threatned not, but committed it to him that iudgeth righteouſly; Demaunding the like gentlenes, long ſuffering and meekeneſſe towards all thy aduerſaries, in all thy iniuries and affections, againſt thy too much fearceneſſe and impatiencie by nature herein.*

4. His meekneſſe.
Luk. 22. 23
1. Pet. 2. 23

Gal. 5. 22.
Pla. 131. 2.
Iob. 19. 3.
2. Pet. 1. 6.

5. Concerning his Silence in his accuſations, being without all ſpot of guilt, or the leaſt pollution of ſinne, deſiring the like taciturnitie and ſilence in all thy ſlaunderings,

5. His holy ſilence.
Mat. 27. 14.

Iam. 1. 26. and false accusations, not opening thy mouth once against the persons of men; against thy too much clamorousnes & complaining, without a dewtifull and Christian refraining the tongue, as should be.

6. His nakednesse. 6. Concerning his nakednesse on the crosse, *His garmets being parted, and upon his vppermost coat, lots being cast,* making thy petition, that hereby thou may learne modesty in apparrell, the couer and ensigne of thy shame, against the sumptuousnesse and vaine superfluitie, displeasing to God, and hurtfull to the poore, vnto which the pride of nature is too much addicted & given, and that thou may haue *the hid man of the heart, which consisteth in the in-corrupcion of a meeke, and quiet spirit*: which is before God a thing much set by.

7. His loue to his enemies. 7. Concerning his great affection hee did beare towards his enemies, euen in dying and shedding

his precious blood for them, who most cruelly crucified him, weeping and praying for them; Desiring of God, That thou may haue a like loue of thy aduersaries, to loue them that hate thee, to pray for them that curse thee, and with *David*, that thy eyes may gush out with riuers of water, when they keepe not Gods law; so rendring good for euill continually, and heaping coales vpon their head, with committing the reuenge vnto the Lord, whose it is, and hee will repay; against thy naturall hatred, which the corruption of our flesh, and vindictiue nature can hardly forgoe or forget easily.

Mat. 5.44.

Psal. 119.
136.

Mat. 5.43.

Lastly (to end in a word) concerning his totall obedience, euen vnto the death (like *Isaac*) desiring of God, the grace of true obedience likewise vnto his holy will, in all things to the vttermost, and like an

8. His totall
obedience.
Phil. 2.8.

obedient

obedient child to yeeld him an obsequious cariage, in all thy conuersation; mentally in thought, vocallie in word, and actually in deed or worke, against thy oblique refractarie, and repining stiff-necked selfe will, &c.

The worlds
vanitie.

Psal 4.7.

Concerning the vanitie of the world also, desire almightie God that thou may sanctifiedly despise it, letting the world seeke the world; but that thou may seeke his face, and ioyfull countenance euer.

Death.
Heb. 9. 27.

Concerning death, that the Lord would mercifully prepare thee for it, by dying to sinne: and then welcome be his call, yea wished and expected be his comming.

Sinne.

Concerning sinne and the malice thereof, that the Lord would mercifully graunt vnto thee, as a sweet taste of his mercies, so a bit-

ter detestation & loathing of sinne,
which hindreth the same; abhorring
the same as the author Satan, and as
from the fearefull punishment ther-
of, and fleeing from it as from a
Serpent, *Whose teeth are as the teeth
of a Lion to slay the soules of men, and
whose wounds cannot be healed.*

Ecccl. 21.2.

And concerning thy streight ac-
compt, and rigorous Iudgement
which thou merits, that by his grace
graunted vnto thee, thou may fore-
see, and preuent the same, by true
repentance in spirit, by chastising
of thy bodie to keepe it vnder, and
adhearing by faith vnto the meri-
torious blood of that vnspotted
Lambe, killed from the beginning,
by his death onely, to obtaine life,
by his sorrowes ioy, and by his
righteousnesse, to bee accounted
righteous before God, on high.

Our last ac-
count.
Heb. 10. 31.

Desiring likewise at the merci-

full

1. The
knowledge
of thine im-
perfections.

full hands of almighty God, First the true knowledge of thy secret imperfections to find them out, to repent for them, and to desire the away-taking of them, or Gods strength against them, suspecting euer, and eying them watchfully.

2. Of thy
selfe.
loh 2.vlt.25

2. As also the solid and inward knowledge of thy selfe, to know what is in thy selfe; whether Gods graces, to seeketh the confirmation and augmentation of them, as also encrease of thankfulness for them; or the corruption of thy affections, to desire reformatiō of them and captiuating to the obedience of Iesus Christ, as also encrease of thy humilitie therefore,

3. Of Christ
in God.

3. The sanctified knowledge of God, and whom he hath sent Iesus Christ: which consisteth in doing of his will, not dreaming him a semi-God of mercy onely, but also

of

of iustice, and therefore in feare and loue, that thou may walke in obedience of his statutes, and worke out thy saluation in feare.

4. The deceit of the world, that thou may not by his assistance put any trust therein, or in the arme of man, to loue the world, or the things thereof, but despise and distrust the same, putting confidence in God, thy sure rocke alone, & setting thy heart onely vpon him, constant for euer, and on that world to come.

4. The worlds deceit.

5. Desiring also sanctifiedly to know the guile of nature, whose way albeit it seeme right to a man, yet the issues thereof are the way to death; that guided by grace thou may eschew the same, and trie thy wayes carefully, whither they be of God, or no.

5. Guile of nature.
Pro. 14. 12.

6. The illusion of the flesh, like a treacherous Dalila, alluring Iail,

6. The illusion of the flesh.
Mat. 10. 36

intiling

intifing whore , a winding serpent,
 a fubtile foxe , a perfidious Iudas
 dipping in the platter with thee, and
 yet euery moment as a murderer
 within doores seeking to betray
 & destroy thee; that by the strength
 and wifedome of God , thou may
 refift, curbe , and keepe vnder the
 concupifcence and pride thereof,
 and wholly mortifieth the fame, be-
 ing the more aware of thy felfe,
 and in more feare working out the
 worke of thy faluation , with con-
 tinuall adherence vnto God , and
 more frequent inuocation of his
 name for strength.

7. Satans
 fubtiltie.
 Gen. 3. 1.

7. The fubtiltie of the diuell,
 our professed proclaimed enemy,
 who is craftie as a Serpent , ftrong
 as a Lyon, and malicious as a Dra-
 gon , seeking at all times , by all
 meanes, and in all places euer to de-
 stroy vs ; that by the grace of al-
 mighty God, thou may professed.

ly also, wisely, strongly, and courageously resist him vnder the displayed ensigne of thy glorious, victorious, and triumphant captaine, the Lord Iesus Christ that strong Lyon of Iudah, who hath broken his head.

8. As also desiring at thy mercifull father, the holy and powerfull knowledge of the sweetnesse, and ease of the light yoke of the obedience of his onely sonne, our Saviour: that being sanctified by his spirit; thou may ioyfully, resolutely, wholly, willingly, speedily, faithfully, assuredly, courageously, and constantly vndergoe the same, to thy liues end, neuer to liue againe vnder the heauie and slauish yoke of sin, to death and condemnation.

Let thy petition likewise be vnto the God of all consolation, for the plenarie forgiuenesse of all thy sins

8. The
lightnes of
Christs
yoke.
Ioh. 8. 31.

Mat. 6. 12.

James 1.5.

Psal. 75 12.

Rom. 8.37.

Mar 6 10.
Phil. 2.5.

in Christ, as thou heartily forgiveſt others, and an assurance in thy conscience by his ioyful spirit, that they are, as if they had neuer bene; as also for the graces, vertues, and giftes of the same spirit, besitting best thy calling, and a true Christian course of liuing, in all sobernesse, vprightnesse, and godlinesse, wherein a sanctified life cōsisteth; fearing louing, obeying, and trusting thy God aboue all. Likewise for grace and strength to obserue thy vowes of amendment of life, and those obligations wherewith thou hast bound thy selfe, in the day of the Lords acceptance of thee, by true and vnfeined repentance. For victorie also and mortification of thy selfe, and all the sinnefull rebelling lusts, that are within thee, to the conformitie of Gods holy will, and imitation of the Lord Iesus Christ; hauing the same mind of humilitie, and loue, as was in him.

Desiring

Desiring likewise of that al-sufficient God, all necessities corporall, spirituall, and temporall, according to the will of thy heavenly father: who knoweth that thou hast need of all these things; and who, as hee hath giuen thee Iesus Christ, much more wil giue all other things with him, if first thou seeke his kingdome of grace in thy soule, and that his kingdome of glory may come, to the comfort of thy body and soule for euer.

Mat. 6. 32.

Crauing also at his almightie hands, deliuerance from all euils, corporall and spirituall, wherein thou cannot but fall, without his speciaall protection and defence; and that of his constant mercie, enduring for euer, his infinite loue, his stable fauour, and vnspeakable, vnchangeable grace, at last hee will bring thee to endlesse glory, the comfortable full vision, ioyfull pos-

Mat. 6. 13.

Psal. 4. 6.

session, and thrise blessed fruition of his face, and presence of the Lamb, in the land of the liuing, and tabernacles of endlesse perfit felicitie for euer.

Of Intercession.

Intercession

AND seeing wee are all the children of one family, the sonnes of one father, the coheires of one kingdom, begotten by one immortall seed, quickned by one eternall spirit, redeemed by one most precious bloodshed, partakers of one table and grace, liuing one life, sealed vp by one free election, one powerfull vocation, one mercifull iustification, one happie sanctification, & cōmunion vnto one eternall glorification: and seeing we are all of one name, members of one body, Bone of one bone, Flesh of one

flesh

flesh, Blood of one blood, Spirit of one spirit, of one faith, and of one hope; why should we not bee also of one charitie, of one loue, and one compassion?

Therefore it is, that as Iesus Christ hath loued vs, so wee must loue one another. As hee is absent from vs in his manhood or bodie, vntill he come againe, yet present in his Godhood or spirit, alwayes with vs, vntill the end of the world: so albeit we be likewise absent from others in body heere, and they from vs, yet as Christ is with vs, so let them be present in spirit to vs, and in our prayers, and wee present in spirit to them, and in their prayers. And as our glorious Mediatour in heauen, intercedes only to his father for vs, according to his promise: so we must be gracious mediators on earth, to intercede to him, one for another, according to our duetie,

and so is our prayer continually; as it is said, *Pray continually*, and pray ye one for another.

1. For the whole Church.

Remember then, to desire Almighty God in Christ, that of those blessings & comforts which thou hast asked for thy self, the whole Church militant, and every particular member thereof may bee partakers also; and that in the power of his word, and the presence of his righteousness, he would ever walke among the golden candlestickes thereof, and that the Lambe may bee the light of his spirituall Ierusalem on earth, as hee is of that eternall new Ierusalem in heaven, ever shining in and vpon it, with the beames of his truth, and the lampe of his loue.

2. For that Church wherein thou liuest.

Moreouer particularly desire the happie state of that Church wherein thou liuest both the life of nature, and life of grace, that the Lord

may

may neuer re noue the candleticke thereof out of it place, nor come against it for it workes; but that all his iudgements deserued may be by speedie conuerſion, in free mercie preuented, and turned from vs, and his gracious countenance and blessings may bee conuerted or turned to vs; and we in true remorse, and loathing of sinne, may be conuerted and turned to him againe, constantly hereafter to feare him, and walke in his wayes.

Psal. 124.

Init, pray for thy lawfull prince (as the Apostle cōmandeth) whom God by his right hand hath set ouer thee (whither he be good, for his elects comfort, or bad, for their triall & exerciſing) that the Lord would bless him & his, bind his soule in the bundle of life, plant in his heart his feare and loue, establish him in his trueth, and a zeale and loue of his glory in his heart, and of the furthe-

3. For thy prince.

rancethereof : that hee would defend him from all his enemies spirituall by his spirit, and corporall by his power and angels, that hee would grant him a wise & vpright heart, royall and couragious, louing and religious, to goe in and out before his people, cherishing the good, and chastising the bad, and euer remembring whose substitute he is, and that he must giue a strait account at the day of Iudgement.

4. For his
offspring.

In thy intercession, likewise remember his Queene, and royall offspring, those olue plants gladning the whole land, that the Lord would blesse them in soule and body, from aboue, grant them growth in all befitting graces, and in loue with God and man, and that their rootes may bee fastened in the land heere, and in the land of the liuing for euer hereafter.

Accor-

According to the Apostles command, likewise pow^d^r but thy prayers for all those who are in lawfull authoritie, in Church or Common-wealth, Magistrate or Minister, of what degree soever, that they may neuer forget by whom they are sent, & from whence their authoritie is, to wit, from heauen; and therefore that the Lord would giue them prudent, sincere, faithfull, vnpartiall, carefull and godly hearts, with all spirituall graces befitting their places: That so they may approue themselves good seruants to God & man, to their earthly prince, and to that heavenly prince of princes, to whom before the whole world some day, they shall giue a strait account of their fidelitie and stewardship.

5. For inferior magistrates in Church or Common-wealth.

And concerning Gods people in generall, the sheepe of his fold, the spouse of Christ, and thy fellow-

6. For all Gods people vnder authoritie.

members in him, desire Almighty God, that his blessings may encompass and environ all, that by that comforter the afflicted any way (in soule, in body, or in both) may be mercifully comforted, the weak strengthened, the strong confirmed, those who are fallen, raised, all sanctified and endued with all Christian virtues, to practise the same in a holie life, zealous of good workes; watching continually, while the acceptable day of full redemption appeare, that they may bee found ready with their lampes burning, and praying incessantly, *Come Lord Iesu, come quickly.*

7. For those
without.

Remember also those who are without, euen as the Lord remembered thee, when thou was also without, whether they be Iewes, Infidels, vncouerted Christians &c. That the Lord would call them by his word, and moue their hearts by his

spirit, to come into his sheepe-fold: and for this purpose, that hee would thrust foorth many painefull and faithfull labourers into his great haruest; that the lost sheepe being found, all within the familie may reioyce; and the haruest being finished, the separation of Wheate and chaffe may come; the sheepe-fold being full, the sheepe and goates may be diuided; the number of the elect being accomplished, the dayes of sinne may end, the morning of mourning, & sowing in teares, may cease, & the eternitie of righteousness, the life of reioycing, with the reaping in ioy, may beginne, and with God, Saints, and Angels, continue for euer, *Amen.*

Seuerall

Seuerall dewties.

NO W, in the last place briefly,
 Nobserue certaine dewties or
 prescriptions, both before prayer,
 in prayer, and after prayer.

1. Dewtie
 before
 prayer.

The dewties to be obserued be-
 fore prayer, are foure.

1,

1. SEE, that thou haue know-
 ledge, & that of Gods commaund,
 to pray to him alone, who hath
 said, *Come to me all you that are wea-
 rie and laden, and I will refresh you:
 and what soeuer you shall aske the fa-
 ther in my name, it shall be granted vn-
 to you.* Our aduersaries faile in this,
 and therefore through ignorance
 thereof, turnes the glory of the
 Creator, blessed for euer, into the

glory

glory of the Creature, as Saints and Angels, praying to them.

2. SEE thou haue knowledge of the matter of prayer, or of what things thou doest aske, or should aske; which are things spirituall, and the kingdome of God first, and those are commaunded necessarilie to be asked: and next, things temporall, which are permitted to be asked, yet according to this rule, *If it be thy will O Lord, and if thou see it expedient, not otherwise.*

2.

*Et in oratione Domini-
ca.*

3. SEE that thou haue knowledge of the manner of asking (as is touched) to aske spirituall things simply without restriction or condition (for so it pleaseth God, constantly euer to shew forth his glory, mercie, power, holinesse, and goodness, in the spirituall graces which he bestoweth vpon his blessed Saints; Therefore, Feare not little

3.

flocke,

flocke, for it is your fathers pleasure (saith Christ) to giue to you a kingdome): but temporall things for this naturall life (as before) are to bee asked with restriction to Gods wil, and vpon condition, if the Lord thinke it good to adioyne, and cast them to, for the promoting of his glory the more, the comfort of his elect, and as outward meanes for manifestation of his inward graces of loue, charitie, faith, hope, &c. For they must not be asked, neither *for our selues onely*, but for the comfort of others also: *nor for themselves onely*; but for the farthering or advancement of Gods glory the more by them &c. And let all thy petitions for both, proceed of a knowledge of Gods promise, the more to encourage thee herein.

2. Dewtie
before
prayer.

The second dewty before prayer is, that a man must find himselfe converted in soule, with a full con-

stant purpose, hereafter by Gods grace to sinne no more: otherwise, if he come but for a fashion, without this conuersion and true serious resolution, he mocketh God, and deludeth his owne soule whosoever he be; *For God heareth not sinners,* Ioh. 9. 31. that is, those who haue not this true conuersion, and stedfast resolution to sin no more, bearing as it were a little secret loue to sinne as yet, which the Lord plainly seeth: therefore, saith Dauid; *If I regard wickednesse in my heart, God will not heare my prayer.*

Psal. 86. 18.

The third dewtie before prayer, is, that hauing this conuersion, and resolution, thou must also haue an earnest whole-heartie desire to bee in Christ Iesus, and to bee found of God in him: therefore saith he himselfe, *If you abide in me and my words in you, then aske what you will, and it shall be done vnto you; for without mee*

3. Dewtie
before
prayer.

Ioh. 15. 7.

you

you can do nothing, and therefore obtaine nothing at my fathers hands but wrath : the reason is, because all who are in the first Adam, without this transplantatiō by grace, are vnder the curse, in displeasure, and crucifiers of the sonne of God ; vpon whom the father therefore cannot looke but irefully, and giue nothing to them but their deserued portion, infinit plagues, and hels fire, with infidels, where there is nothing but extreame darkenes, weeping, howling, and gnashing of teeth.

4. Dewtie
before
prayer.

The fourth and last dewtie before prayer, is, that thou must separate & diuorce farre from thy heart al worldly cogitations or cares, sending all in exile, and bending thy heart with all the thoughts therof, to God, heauen, & to heavenly things; for God and Mammon cannot agree. The heart is the Lords altar; vpon it therefore there must be no

thing,

thing, but his sacrifice, incense or perfume: neither will he accept thy sacrifice, if thou giue the least corner of the altar to Satan, or the world, to burne their incense of vaine, euill, and worldly thoughts vpon; but he will haue all: no God and Belial together, no light and darknesse, not two incenses vpon one altar.

But indeed sometimes the godliest, either in their Meditations, or priuate prayers, haue worldly thoughts cast in by Satan to molest and interrupt them; and it is most true: for prayer is the holiest exercise of man, which therefore Satan doth the most hinder: and indeed it is, as the sharpest dart which pearceth deepest in his heart, & sorest woundeth him; the reasons are:

I. Because he enuieth most the coniunction of man with God, as

I

he did at the beginning, and cannot abide patiently man to enioy Gods presence. Now, prayer is the conjunction of mans heart with God: and the sitting downe to prayer, is nothing els but the entring to Gods presence, to behold him as it were face to face, and familiarly to speak to him.

2. 2. In prayer also he hath least interest in mans heart, as hee hath in heaven and all heavenly things, of which nature prayer is; and therefore he most hates, that man should haue any part in that, in which hee hath none: but in worldly affaires (as he is the prince of the world) he knoweth he hath some interest, yea euen in the best. Therefore it is, that he interrupteth heavenly thoughts with worldly, but neuer can abide worldly thoughts to be interrupted by heavenly: but thou (O Christian) resist in prayer these his tenta-

tions

tions, and at last he will flie from thee: willingly giue no place to the least cogitation earthly; but with great grieſe at thy infirmity, deſire God to aſſiſt thee; and valiantly reſiſt Satan.

In the act of prayer, five dewties are neceſſarily to be obſerued alſo.

First, ſee thou haue a true ſenſe & feeling of thy wants, a cleare ſight of thy ſpot by Gods law, an vnpartial view of thy nakedneſſe, and a ſound knowledge of thy eſtate, wherein thou moſt woſully ſtandeſt by ſinne: and let all theſe then, be as ſpurs to pricke thee forward, to prepare thee, and rouse thee vp out of thy dulneſſe and dead ſleepe of ſecuritie. For who doth beg, except he find his want? who will ſeeke to the Phyſition, except he perceiue

x. Dewtie
in prayer.

K

himſelfe

himselfe to be licke? or who will craue pardon at his prince, except first he consider his offence, and breach of his lawes?

2. Dew.ic.

Secondly, see thou haue next an earnest desire to haue thy wants supplied by Gods plenty of grace, to haue thy hunger satisfied by his righteousness, to haue thy thirst quenched by that water of life, to haue thy spots washed away by his pretious blood, to haue thy nakednesse couered by his merits, and to haue thy wofull estate of sin changed to a blessed estate of grace, by his ever induring mercie: & so with the prodigall sonne, after a true and serious consideration of thy nakednesse, pouertie, and pinching indigence, take iorney to thy father, and with teares and lowest submission meete him, in all humility confesse thy vnworthynesse vnto him, and with a contrite earnest heart, and a

reuerent lamenting voice, craue pardon of all thy sinnes, and all thy strayings from him; that so he may kisse thee with mercy, raise thee with comfort, cloath thee with righteousness, adorne thee with new beauty, admit thee into his presence, fauour, and familie, and banquet thee at his heauenly table.

Thirdly, let euery one of thy petitions bee made vnto the Lord in obedience, asking aright, that thou may obtaine; which is, when they are all correspondent and agreeable vnto the word of God, hauing their promises of performance annexed vnto them: which performance must bee left to Gods owne time; and in which time (possessing our soules in patience) we must expect the same onely.

3. Dewtie.

Fourthly, let all thy petitions, supplications and desires, be in the name onely of Iesus Christ the

4. Dewtie.

Ioh. 4.]

Lambe : therefore the promise is made, that *Whatsoever you aske in my name* (saith Christ) *it shall be done vnto you* : For in no other name vnder the heauen, Saint or Angel, but in the name *Iesus*, Saluation is to be found; at which name, all in heauen and earth doe bow the knee. And he is our only remembrance-token vnto the Father euer, to obtaine mercie; he is the only chanell (and neither man nor Angel) by and through which, the riuers and water of life, with the multitude and armies of Gods true blessings, are conueyed and bestowed vpon vs: and the abyss or deepe of our miserie, by him (the true chanell of liuely water only) must call and crie to the bottomlesse abyss and deepe of Gods vnsearchable and profound mercie. And as before, in his name the sicke were cured, the leprous purged, the lame restored, and the dead raised: so now in his name on-

ly, and for his merits sake, are the sick soules leprous and dead, cured, purged and quickned by Gods glorious spirit.

Fiftly, let all thy petitions vnto the Lord, be in vnfaigned faith: and as *Repent* was thy first dewty, so let *Beleeue* be thy last dewty, and consummat all: for he who prayeth not in faith, denies Gods iustice and mercie in Christ, and his constant trueth of both; so that his incredulous and infidell prayer is an abomination before God, to prouoke him to powre downe his vials of wrath and indignation: for how can, or dare we call vpon him in whom we doe not belecue?

5. Dewtie.

After prayer, these dewties are likewise to be carefully obserued:

First, remember what thou hast

asked of God: and seriously meditate on every petition, which thou callest to mind, that thereby thou may through the grace of his spirit, be more fitted to practise and doe that which thou hast asked; not crauing forgiuenesse of thy sinnes by his mercie, and straightwise rising to commit sinne, which may irritate his iustice: not desirng him to wash thee by the blood of Iesus Christ shed, and presently to wallow againe in the puddle of vncleannesse, and as a dog to returne to the vomit: not asking the spirit of sanctification, to the death of sinne, and life of grace, and yet delighting in iniquitie, yea meaning nothing lesse then to walk in a sanctified and holy life: this is but mocking of God. But thou, O Christian, whatsoeuer thou askest of God, meditate often thereon, and diligently with all thy might endeavour to practise and doe the same,

Gods grace powerfully assisting thee. And, by prayer as thou hast returned with the prodigall vnto thy fathers house: so thou must determine constantly, neuer to depart into the farre countrey againe.

Secondly, beethou as plentifull
in thankes for benefits receiued,
as thou wast earnest in desiring of
them, and chiefly for the grace of
prayer, and Gods assistance of thee,
in the same: for, thankfulness is the
hooke of his mercies, to pull them
downe more and more vpon vs.

2. Dewtie.

Thirdly, neuer repose thy selfe,
in any consolation, which thou hast
gotten by thy prayer, be it sensi-
ble or spirituall, as in his end: but
vse them all, more and more to
strengthen and eleuate thy soule to
God; that thy neerer coniunction,
clearer sight, persister fruition, and

3. Dewtie.

stricter vnion, may bee wrought thereby with him, and so thy true felicitie may dayly the more increase.

4. Dewtie.

Fourthly, relie continually on the onely good pleasure and will of God, as the ground and principall end of thy prayer, and on his good determinate owne time, for the performance of his promises, and thy petitions; expecting the same patiently, in faith and hope, without grudging any way: for, the more hopefull patience in man, causeth the more mercifull hastening in God.

For God indeed doth sometime delay to grant vs the performance of our petitions, for these causes:

1. Cause of Gods delay to grant.

First, that our zeale thereby may be the more stirred vp in prayer, and our seruencie more kindled in importune asking. So Christ de-

layed

layed to giue a mercifull answer to the Samaritan widow ; not that hee meant not , at first to doe the same; but that he might whet her earnestnesse and zeale the more, and teach his disciples what kind of prayer did extort (as it were) performance of him. The more you feel likewise that the poore woman was delayed by the vniust iudge, the more importune she was; as that neighbour also who was denied of bread. And truly the Lord doeth well to vs therein, who keepeth vs exercised in that wherein Satan can haue least interest, and most hateth (to wit, feruent zealous prayer) and retains vs as it were continually so in his owne presence.

Secondly, the Lord sometimes delayes, to preuent and curbe our pride, least we should grow proud, & kick with our heele, being fatned with the multitude of performāces of our petitions at Gods hands: and

2. Cause.

therefore

therefore it is, that *Paul* prayed thrise, and was not deliuered from the buffetings of Satan. For the subiect would grow too proud, if he had instantly all his petitions, preferred to his prince, graunted and performed.

3. Cause:

Thirdly, the Lord delayes to grant our petitions often; that when wee haue gotten the performance thereof, we may the more reuerently and highly esteeme of his benefits, and so be the more thankfull for them, when they are so hard come by; where commonly that which is light come by, is also light set by, as saith the prouerbe. Alwayes this is a generall rule in all Gods delayes, that they are all for our good, *Et quod differtur, non auferitur*: only haue thou patience and pray incessantly.

AND truly by Incessant and continuall prayer, foure notable

things are effected: for First, we are thereby oftner roused and stirred vp, to seeke Gods presence and fauour (in which consisteth our true and onely felicitie) and kept more warily from the baits of sinne, to the increase of grace and sanctification in vs.

Secondly, our faith is notably exercised, and strengthened thereby through cōtinual meditation of the comfortable promises of God: which the more wee behold them, the greater they be; making our faith and our comfort the greater: and the more we feede on them, the more they abound.

Thirdly, our wofull hearts, in the time of the vine-presse of affliction, and fierie triall (which is the lot of the elect often) are eased, by powring out the same incessantly before God, with Hannah, Dauid, Hezekiah, and Iob, &c.

Fourthly, by often prayer, our

1. Good of incessant prayer.

2. Good.

3. Good.

4. Good.

obedienceto Godscommand(who will bee honoured by our prayer) and our trust in the prouidence of Almighty God (whom wee acknowledge thereby to be al sufficient and only able to helpe) is singularly testified, and demonstrated.

1. Vice to
be auoided
in prayer.

AND in all thy prayers, remember to auoide, and eschew these Vices ; First, not rashly to craue things vnlawfull, as the sonnes of Zebedeus did : who were repelled and denied with a checke. Crauenot after the world then, nor the superfluous transitorie things thereof ; as honor, riches, &c. But with Salomon, seeke true wisdom, and the kingdome of God first, with his righteousness, and all other things shall be cast vnto you.

2. Vice.
Iam. 1. 6.

Secondly, wauer not in thy prayer : for *He that wauereth* (saith Iames) *is like the waues of the sea,*

tossed

tossed to and fro : with a settled heart
then, let thy petitions, *recta* be di-
rected vnto God.

Thirdly, craue not of God his
benefits for a wrong end, in thy
heart : as to abuse them when they
are giuen thee, to thy sinnefull ap-
petite, and licentious desires, as the
whole world now doth almost, ma-
king their honor fewell for pride,
their riches the ensigne thereof; do-
ing no good workes with them,
nor succouring the poore members
of Iesus Christ, abusing Gods bene-
fits in drunkennesse, luxurie, cham-
bering, wantonnesse, & the workes
of the flesh and darkenesse. But
when thou hast attained thy desires
of God, examine for what end God
hath giuen thee these things : and
let Gods word be the rule. And af-
ter examination with thankfulnes,
haue a serious care with the wise
steward and good seruants, to vse
them for such ends, & not to waste

3. Vice.

la n. 4 s.

or

or hide Gods talent : and so thou shalt draw down manifold benefits more and more, & *habenti dabitur*.

4. *Vicc.*

Lastly, aske while the acceptable time is, and delay not with the foolish virgins till it be out of time, when the bridegroom hath shut his chamber doore : then to knocke or cry, thou knowest the answer ; therefore feare it. Pray then, while thou art here, vnder faith and hope : for there is none that can pray to the Lord in the graue, & in the silence of death ; neither can any prayers auaille thee, when thou art gone : for then immediatly thou art either translated from the pleasures here, to paines in hell with Diues (from whence is no returning) or from thy paines and sufferings on earth, vnto the eternall Ioyes of heauen, with Lazarus : where is everlasting remaining. And as Augustine saith,

Medium locum ignoramus : iam ventilabrum est in manu domini & perpur-

gabit

gabit aream suam. Pray then while thou watchest: & in praying watch continually, even all the dayes of thy life (with Iob) vntill thy dissolution come; and desire earnestly, that Christians would pray for thee here, praying one for another as the Apostle commandeth, that all may together in heauen praise God hereafter.

And as for the outward gesture, and composition of thy body, let all be done decently, in as reuerent a manner, as thou canst; shaming to sit praying, as many doe: but either humbly kneele thou before the Lord, as a subiect before his prince, whom he hath offended, or reuerently stand before him as a dewti-
full seruant before his master, confessing his disobedience, with remorse, and with promise and purpose to amend hereafter, *Amen.*

Outward
gesture in
prayer.

FINIS.